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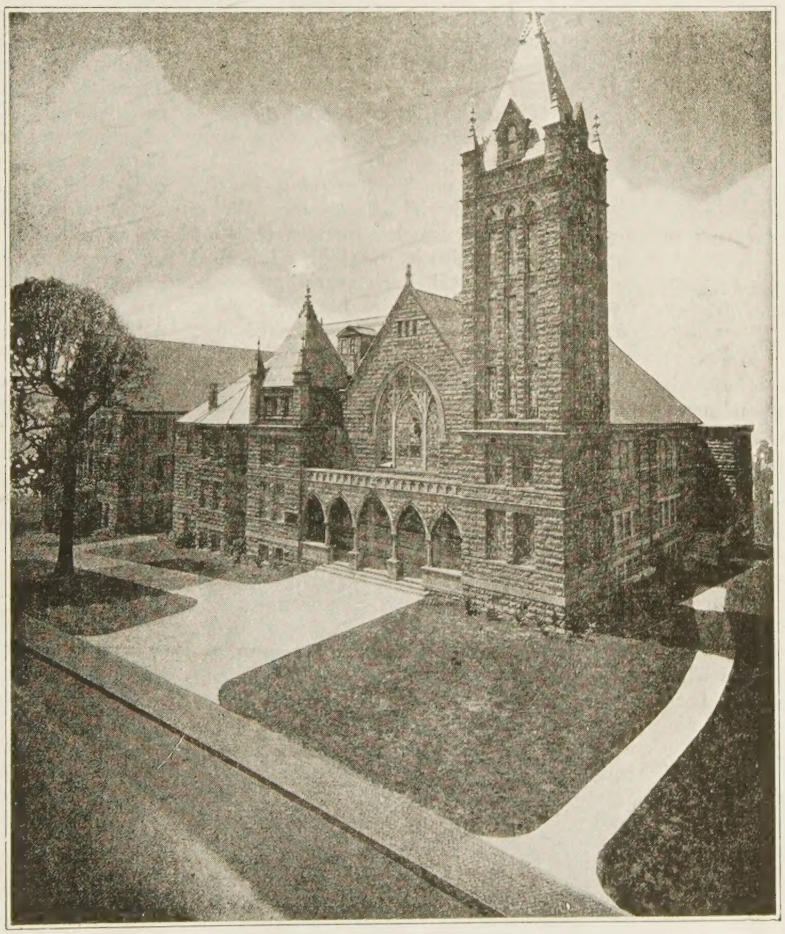
ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY



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What the Parson Asked Us

[From *The Churchman,* New York City]

Perhaps we were looking unusually solemn, even for editors. We were meditating on the financial problems involved in maintaining a religious journal; more specifically, *The Churchman.* It was a meditation that had gone on at intervals for many years.

"What's it all about?" inquired our friend, the parson.

"Just wondering," we said, "why no one ever leaves bequests to a religious journal."

"But don't they?" asked the parson. "Hasn't *The Churchman* ever had a bequest?"

We admitted that it had. Once, several years ago, we informed him, someone left us a set of cathedral drawings. That was "the high" until a few months ago, when the will of a Churchman Associate revealed a small gift of money.

"Well, I never knew before," remarked the parson, "that people didn't leave money to the religious press. I can't imagine a worthier cause. Why don't they?"

"You answer that one," we suggested. "We've been trying for more than twenty years and we're still in the fog. Cathedrals, hospitals, colleges—these and innumerable others appear regularly in the lists of bequests, but religious journals, which are institutions giving constant support to all other worth-while institutions—even inspiring large gifts for their support—are not in the lists."

"But why not?" insisted our clerical friend. "Even as an 'advertising' medium for all sorts of causes, such a paper as *The Churchman* deserves adequate financial support. I know that you have thousands of appeals which have cost welfare organizations not a cent and which have brought to them thousands of dollars. And that's leaving out of the picture entirely all the other good ends you serve—the battles for justice, for tolerance, for good will, to say nothing of the information you impart on what is being done and thought in all the churches; the light and inspiration and backing you give us parsons and our leading active laymen; your careful assessments of the international scene from the Christian point of view. And what about that crusade you inaugurated, back in 1929, aimed to improve motion pictures so that they wouldn't sicken anyone who possesses a sensitiveness to cultural standards? You certainly got results. If you had never done anything else, that ought to have inspired someone to remember you in his will—or write you substantial checks, year after year. And what about—but why go on? By the way, didn't you receive an award a few years ago from the oldest school of journalism in the country—that at the University of Missouri—'for distinguished service in journalism'? And isn't *The Churchman* the only religious journal ever to be honored with that award, which has gone to such papers as *The Times* of London, *The Manchester Guardian,* and *The New York Times?* Episcopalians ought to take pride in that. Don't people think such an enterprise worth some substantial investment?"

"Perhaps they would," we suggested weakly, "if they thought about it seriously."

"But they ought to," declared the parson, waxing indignant. "How much does it cost a year to maintain *The Churchman*—I mean beyond what small revenue you take in from advertising and subscriptions?"

"Approximately $15,000—our yearly deficit."

"Fifteen thousand? Why, that's less than the salary of each of several New York rectors—who are doing a local job, while you are a national institution. Far less than the annual budgets of hundreds of parishes, also doing local jobs—jobs and institutions which may well be in the discard before we know what has happened, unless such journals as yours, fighting the world sweep of totalitarianism, are maintained. And it's exactly what it is costing England every minute of the day to fight the war against the totalitarians. I don't get it."

"Neither do we."

"What about *The Churchman Associates?*"

"Well, if we had had no associates, the paper would have been out of business years ago. Their loyalty has been amazing. Year after year, clergymen and others—men and women, many of whom could ill afford even a minimum ten-dollar membership—have kept up their memberships. There have been between 600 and 700 of them each year."

"Don't their aggregate gifts cover your losses?"

"Unfortunately, no. That accounts for the gloom of the editorial countenance. We've never had enough associate memberships—or enough memberships in the 'higher brackets' —to reach that goal. Each year the income from associate memberships has fallen short of it by from $3000 to $4000. And you know, creditors do grow restless at times—firms from whom one buys paper, printers—even the telephone company. And office help has to be paid—even though editors are trained to go without salary."

"Tell me," said the parson after a moment of reflection, "why are religious journals losing money these days? Is it loss of circulation?"

"No; it's primarily loss of advertising. In the latter part of the last century the religious press was the big advertising medium of the United States. In fact, modern advertising began in those journals. If you doubt that, read Frank Presby's book, 'The History and Development of Advertising.' But after the 'mass circulation' mediums developed, beginning with such periodicals as *The Saturday Evening Post,* all of the so-called 'national accounts' were forced into those, and the mediums of comparatively small circulation suffered accordingly. The Eastern Railroad Association, for example, has an iron-clad agreement that none of the railroads which are members shall advertise in the religious press. The advertisers who still use the religious press are wise enough to know that it is a natural and valuable medium for their specialized goods. But there are not enough of them to cover operating costs of religious journals."

"Then, as I see it, the religious journal, such as *The Churchman,* is in the same class as any other church institution serving the social order—parish or hospital—and must depend, partly, at least, on gifts for its support."

"Precisely."

"Well, make a drive for 100 new associates at $50 a year. There must be a hundred more Episcopalians in the country who will do that much for a paper with 136 years of such service as it has given behind it and with a journalistic reputation such as it has, and with an influence reaching far beyond the confines of the Episcopal Church. Certainly the rectors of 100 parishes—men who value *The Churchman*—ought each to be able to find one person who would gladly become an associate at $50 a year. Anyway, Mr. Editor, if you let the paper go out of business, every progressive-minded Episcopalian in the country will howl for your scalp and demand, 'Why didn't you let us know?' Tell 'em about it."

We're telling you.

The Church Press and the World

[From *The Living Church,* Milwaukee, Wis.]

In its relation to the world, the church press has certain specific functions and duties.

(1) It should present the religious news of the world. There is much of real religious significance that is going on in the world today. Communism, Fascism, Naziism—these are not alone political and economic philosophies, but are also religions, competing with Christianity for the souls of men and women, Moreover, they are heretical religions, because they deny the fundamental Christian doctrine of man, as a free being created by God and made in His image.

Again, in this function the church press has a different attitude from that of the secular press. History is seen as the unfolding of the plan of God—and the bitter opposition of sinful men who try to frustrate it. And the strange thing is that, because God has given us the freedom of the will, men can frustrate God's plan, or at least delay, age after age, its realization.

Most of the problems of the world are fundamentally and basically religious ones. War and peace, labor problems, education, business, commerce, legislation—all of these are phases of the general problem of the relationship of men to one another; yes, and to their God. And that is the summary of the religious law: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul; and thy neighbor as thyself."

(2) The religious press should interpret the church to the world. What do we mean by our claim that a man and a woman, once married in the sight of God, remain husband and wife until death, even though the state may divorce them and permit them to marry again? What is the significance of that queer-sounding pronouncement by the bishops, that the cross is above the flag? Why do churchmen decline party invitations in Lent, and refuse to eat meat on Friday? What difference does it make what church a man belongs to, or whether he goes to church at all? These are the questions that the world is always asking the church—sometimes critically or superciliously, more often in honest bewilderment and a failure to understand how the Christian can be in the world, yet not wholly of it.

The church press helps to answer the world; sometimes directly, as when its views on a topic of current interest are widely quoted by the newspapers and the radio; more often indirectly, by giving instruction and example that enables the faithful to give

(Continued on page 546)

ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

VOLUME CXVIII ★ BOSTON, *Wednesday, June* 5, 1940 ★ NUMBER 23

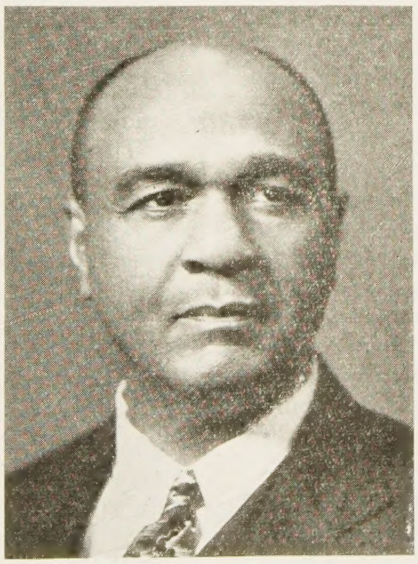
The Power of the Supernatural

A DEVOTIONAL ADDRESS DELIVERED AT THE GENERAL CONFERENCE

ALEXANDER P. SHAW

In the very familiar story of the lame man at the Beautiful gate of the temple you find this verse: "And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him."

In these early days of reunited Methodism as it seeks to chart its course in the future, I most earnestly recommend a study of the Acts of the Apostles whose "ignorant and unlearned leaders," mere fishermen, with a special and even mystical enduement of mysterious spiritual powers were able to turn the world upside down and preach the gospel of the lowly Nazarene even in the gilded palaces of the Cæsars, within a single generation.



BISHOP ALEXANDER P. SHAW

One easily discovers, even in a casual study of this story of the early church, many elements of power in kingdom promotion. But I shall have time to call your attention to only one, and that is the element of amazement and wonder which enabled the disciples of our Lord to attract attention and win converts and supporters to their new religion and their new way of life.

There is a tendency in these days for the church of our wonderful Saviour to depend too much upon the natural, the ordinary, in the promotion of its work, when it should utilize its marvelous heritage of the supernatural, the omnipotent, the divine, the eternal.

It is the extraordinary, the supernatural, that attracts attention; that wins admirers and adherents and supporters. How manifest this is in all life around about us. It is not the sports, per se, but sports managed, conducted, and played in a wonderful way that attract attention and support. Baseball is not attractive except as it is played well. Nobody stops to see sandlot teams play ball whose playing is a mere "comedy of errors," while thousands of people spend thousands of dollars to see games of baseball which are played wonderfully well. Sports that manifest no thrills, break no records, have no wonderfully exciting and thrilling moments, attract very little attention and following.

A church whose atmosphere is cold and unfriendly, selfish and cynical and exclusive, will never be able to compete with the saloon or beer garden or night club in which are warmth and human interest, fellowship and sociability. A preacher whose major asset is his ability "to go down deeper into theological abstractions, stay down longer, and come up drier" than his competitors, will never draw the crowd that a mere ranter on a soap box draws, whose talks are about things of concrete interest to the masses, nor will he be of equal service with the ranter.

A religious singer without depth of sympathy and soul, who merely observes the mechanical technique of good singing, will never be able to attract as much attention as the popular singer who interprets the minds of the masses even though the message in song may be of no intrinsic or permanent value. A dead church cannot compete with a live organization no matter how harmful or degrading. The Christian church, in order to attract attention and compete with other agencies of human uplift and advance, must be a wonderful church led by Spirit-filled men and women who are able to duplicate in a vital way the power manifest among the founders of the early church.

One of the greatest hindrances to the progress of our united Methodism may be dependence upon mere organization and numbers. Methodism was not born in the Holy

Club or in the accurate scholarship and rigid methods of the Wesleys and those associated with them. It had its real beginning at Aldersgate when John Wesley's heart was strangely warmed—when he received an enduement of power. The early leaders of Methodism were more than men of learning and methods, they were men of power—like unto the early disciples of our Lord who went forth doing their religious work in such a manner as to turn the world upside down. Such is our task and privilege today.

I am fully persuaded that too much of our religious functioning in these days is too cold and formal, too tame and powerless. Much of our preaching is just nice. The gift of the Holy Spirit is not so mysterious as we imagine. When we translate it into our modern terminology, it is but the manifestation of "divine pep," and that is what the church needs in these days, "divine pep."

I was converted as a boy eleven years old in a revival conducted by my father—an old-time revivalist who knew little about theology, but more than mere theology could teach. He knew God in a personal experience of God in his own soul. For a whole week he preached in a perfunctory manner, and had no results for his labors. He would not give up. On Saturday night he stole away into a secret place and, like Jacob of old, wrestled with God for an enduement of spiritual power. Sunday morning came. The people assembled for the services in fair numbers. He went from his knees into the pulpit. He preached with such unaccustomed power that without an invitation thirty or more unconverted people came forward to the altar. There were ten or more persons converted that morning.

The news of the outbreaking of a real revival spread over the vicinity like wildfire. There was no trouble to get together a congregation. It was in the country. The people came in the old-fashioned way, some walking, some riding, some on horseback or on muleback, some in old-fashioned farm wagons, some sitting in chairs or on boards across the wagon bed. They came singing the great old hymns of the church, "Amazing grace, how sweet the sound," and "I want to be a Christian." They came shouting and praising God, and they filled the community with a spiritual atmosphere. Gamblers left their gambling places to go to church; careless and indifferent church members were renewed and revived. Sinners turned from their evil ways and in thought, conduct, and life became saints of God, doing His will. The very life of that community was transformed by the influence of that revival. The church, because it did its work in a wonderful way, became the center of attraction and influence in that community. Only a wonderful church, a wonderful ministry, a wonderful life-saving and life-giving message, will meet the needs of our times.

The early church advanced because its leaders were wonderful men and women, and the work done in and by the church was of that wonderful variety. The element of wonder and amazement must never become divorced from religion. We love the Bible because it is a wonderful book. The God of the Bible is a wonderful God. It is the wonderful God who attracts attention and obedience. One of the difficulties and errors of our age is we are seeking too much to reveal the eternal God in abstractions. We are characterizing Him as First Cause, Cosmic Force, or other such nonsensical abstraction. An abstract God is no God at all.

I like a God like the one described in our Bible, whose Spirit moved, brooded over chaos, and by the might of His power He was able to make the worlds out of nothing. I like a God like the one described in Genesis, who stood in the midst of the pristine darkness of His creation and just said, "Let there be light," and the sun and the moon and all the hosts of heaven came parading out upon the canopy of the heavens obedient to His command.

I like a God able, "by the breath of his nostrils," to divide the waters of the Red Sea so that His advancing host might keep marching on. I like a God great and marvelous, who "sitteth upon the circle of the earth," to whom "the inhabitants thereof are as grasshoppers." I like a God who comprehends "the dust of the earth" and weighs "the mountains in scales, and the hills in a balance." I love a God who leads His people like a shepherd into green pastures and by streams of living waters, who, when they walk through the valley of the shadow of death, need fear no evil because God walks along with them. I love a God who is a "rock in a weary land," "a shelter in the time of storm," a refuge to whom the helpless, the hopeless, and the outcast people of the earth may run and find a hiding place.

I like a personal God, like the God of Abraham and of Isaac and of Jacob, and of Moses, and of Peter and Paul, our God and my God, a wonderful God.

It is the wonderful Saviour who is attractive and worthy of adoration and praise. An ordinary Saviour would attract little if any attention. It is the wonderful Saviour whose birth was announced by an angel messenger and whose advent was sung by an angel choir singing, "Glory to God in the highest, and on earth peace and good will among men." A wonderful Saviour opening blinded eyes, unstopping deaf ears, touching lepers and giving them their cleansing, calming the raging winds and boisterous waves by the power of His gentle command. Wonderful Saviour, opening blinded eyes and going down into the very shadows of death, leading "captivity captive," and giving gifts to men. Wonderful Saviour, derided, condemned, crucified, dead and buried, but who, on death's own domain, chained death and Hades to His chariot wheels, rising victor over death and leading captivity itself captive.

That is why we love Him, and that is the secret of His power to draw all men unto Himself. Wonderful, Wonderful Saviour!

Ours is also a wonderful salvation.

I am afraid that too many of us Christians do not fully appreciate the richness, majesty, and glory of our heritage in Christ Jesus. Great and marvelous are His plan and purpose for us. Our Father God seeks not only to deliver us from our sins and weaknesses but to put His spirit in us and by power divine to transform our humanity into divinity, so that with His divine nature in us we may be truly adopted into His holy family and become the children of our Father God, heirs of God and joint heirs with Jesus Christ our elder brother.

Glorious and thrilling as is that marvelous old song "I'm the child of a King," it is only a kind of lullaby that God sings or has sung to His little children—that is all. We have the glorious privilege of growing up into Him, our Living Head, or of attaining unto "the measure of the stature of the fulness of Christ." We are heirs of God in a larger sense than the mere inheritance of His possessions. God's nature is ours, His divinity is ours, His righteousness, justice, and purity are ours, and His majesty, glory, and even omnipotence are ours. We may become filled with all the fulness of God. Wonderful, wonderful salvation! "It just suits me."

The Financial Plan of the New Church

HOW IT IS TO OPERATE IN THE CONFERENCES AND THE LOCAL CHURCH

JAMES EDGAR SKILLINGTON

No fundamental change was made by the 1940 General Conference in the legislation adopted by the Uniting Conference relating to General and Annual Conference finances. Some helpful clarifications were made and some omissions supplied, which only a careful study of the record will reveal while we wait for our new Discipline.

The General Commission on World Service and Finance has several definite responsibilities with regard to the general finances of the church. This responsibility relates to three funds: (1) World Service, (2) General Administration Fund, (3) Episcopal Fund.

The responsibilities of this commission are:

1. After thorough study, to recommend to the General Conference the total amount to be asked of the church for each of these funds for the ensuing quadrennium.

2. To recommend to the General Conference ratios for the division of the first two of these funds among the agencies supported by them, and salary and other schedules for the Episcopal Fund.

3. To apportion among the Annual Conferences the amounts of askings approved by the General Conference for the first two of these funds. The asking for the Episcopal Fund from each charge, being a sum equal to 2¼ per cent. of the cash salary of the pastor, requires no further apportioning.

4. Through its treasury to receive from the treasurers of the several Annual Conferences the moneys contributed by the charges for these funds and disburse the same, and report all receipts and disbursements annually to the several Annual Conference commissions, and quadrennially to the General Conference.

5. In case of an emergency, by a three-fourths vote and with the concurrence of the Council of Bishops, to change "the apportionments for connectional causes in the interval between General Conferences."

World Service includes all the general or connectional benevolence interests and agencies of the church. There are, however, two special offering days provided for, the receipts from which are not handled by the treasurer of the General Commission on World Service and finance or credited on World Service apportionments. These are Methodist Student Day (formerly Children's Day) and Race Relations Sunday. The treasurer of the Division of Educational Institutions in the Board of Education receives the offerings made on Methodist Student Day, and a treasurer designated by the Board of Education those made on Race Relations Sunday. Children's Day offerings this year should be remitted to the treasurer of the Board of Education, since the new law with regard to these special days does not become effective until January 1, 1941. The Church School Rally Day offering becomes, by the new legislation, an Annual Conference benevolence and is not handled by the treasury of the General Commission on World Service and Finance or credited on World Service apportionments. It goes to the Annual Conference Board of Education.

The General Administration Fund corresponds roughly to what was formerly called the General Conference Expense Fund, though the present designation has been used lately. It includes the expenses not only of the General Conference but of all its commissions, committees, and like agencies which may not in reason be classified as benevolence agencies, and also our church's share in the budgets of the Federal and World Councils of Churches.

The Episcopal Fund is a ministerial-support item and to be "prorated" with the other ministerial-support items.

These three general funds are to be kept separate and distinct from start to finish, from the local church until they are disbursed by the treasurer of the General Commission on World Service and Finance. The last two are not to be confused with World Service or benevolences or paid out of funds raised for that purpose.

Local church treasurers are required to remit monthly all moneys contributed for all these causes, interests, and agencies, together with all moneys contributed for the Annual Conference budget and for Conference claimants, to the treasurers of their respective Annual Conferences. There are three possible exceptions to this rule. These are the receipts, respectively, from the three special days: Methodist Student Day, Race Relations Sunday, and Church School Rally Day. These may be routed through the Annual Conference treasurers to their respective designations or remitted direct, as the Annual Conference shall order. Until the Annual Conferences meet to issue such order, it is presumed that the procedure will be determined by an understanding between the respective Annual Conference treasurers and the treasurers of the funds to which these offerings are contributed.

These local church treasurers in making remittances to their respective Annual Conference treasurers will need to be careful to distinguish among the several funds. A single check may include sums for several different causes, interests, or agencies, but in such case the amount for each must be clearly indicated. Following is an illustration of a possible remittance from a local church treasurer to his Conference treasurer:

Enclosed find check for one hundred and forty dollars ($140), to be distributed as follows:

General Administration Fund,	$ 2
Jurisdictional Conference expenses,	1
Episcopal Fund,	4
Conference claimants,	12
*District superintendent,	15
World Service and Annual Conference budget,	106

In the World Service share of the last item of $106 are three designated gifts, as follows:

1. World Comradeship Fund,	$4
2. For evangelist supported by this church on the —— District in the —— Conference in China,	5
3. For support of a boy in —— School in —— Conference in India, the gift of Mr. W. K. Jones,	3

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*In Annual Conferences that leave this fund to the care of the several districts, this item will not appear in such remittances.

ZIONS HERALD

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Getting at the Root Issue

Much confusion exists everywhere regarding the fundamental issue in the cruel and inhuman European war. That issue is basically theological in nature and turns on two diametrically opposed conceptions of God, the world, man, and human destiny. We are thankful that at last, through the Department of Relations with Churches Abroad of the Federal Council of the Churches of Christ in America, the issue is now brought sharply to the attention of American Christians in a factual booklet entitled "Watchman, What of the Night?"—a compilation of original German documents brought together by Stanley High. The booklet sets forth the truth and is in no sense of the word false propaganda.

In announcing the publication of this arresting piece of literature, Dr. Henry Smith Leiper, executive secretary of the Department of Relations with Churches Abroad, says:

> The determined attempt of the Hitler régime to extirpate every element and ideal of Christianity from the lives of Germans is of the utmost importance to Christians throughout the world. Obscured, perhaps, by the dramatic turn of events of the last few months remains the fact that for the second time in this century a powerful government is bent upon annihilating the very foundations of the Christian church, substituting a neo-paganism for the Christian way of life, and inculcating in the youth of Germany a deliberate mockery of the religion of Jesus.
>
> Naziism is a movement of world-wide revolution. Its aim is not only the Nazification of Germany but the subjugation of the entire world. The attack upon Christianity in Germany, therefore, is but the prelude to an assault upon organized Christianity everywhere. The nationalization of the Christian church in Germany is no mere series of internal ecclesiastical adjustments, no mere schism within the church, nor persecution of one sect by another because of theological differences. It is a twentieth-century, revolutionary paganism, devised for the purpose of supplanting every vestige of the Christian way of life. An integral part of the National Socialist creed—it is similarly world-wide in its scope.

The logic of the documents in this pamphlet is unescapable. Every churchman should read "Watchman, What of the Night?" from cover to cover. It is time to wake up. Millions of copies of Dr. High's booklet should be distributed at once in the churches of this country. Be sure to get yours—address the Federal Council of Churches, 297 Fourth Avenue, New York City. Price, in quantities above five, three cents each.

Forward!

At one of the best meetings of the Boston Wesleyan Association in twenty-five years, the members on May 21 frankly faced the disconcerting facts of an almost desperate real-estate situation and went on record as determined to continue ZIONS HERALD in the face of all difficulties as an independent paper in the new Methodism. Present at the meeting was Bishop G. Bromley Oxnam, who brought words of wise advice and inspiring encouragement. The senior district superintendent in each of the five Conferences of the Boston Area had been invited to represent the field. Three of them were present and made valuable contributions. The spirit of the meeting was excellent, and the courage of the members in their determination to do everything in their power to solve the perplexing financial problem and to extend the circulation and influence of the HERALD was admirable. The decision of the Wesleyan Association is in line with the great traditions of the paper through the 117 years of its existence.

Regret

In the report of the Southeastern Jurisdictional Conference which appears beginning on page 544 of this issue of the HERALD, it is stated that the Conference tabled a resolution requesting the World Peace Commission to prepare forms for the use of conscientious objectors. The purpose of the proposal was in line with the Social Creed of the church and we regret that it was not passed. Notwithstanding the present war crisis, freedom of conscience must be maintained at all costs.

Heroic

For shrewdly devised tactics and sheer courage, the withdrawal of the British and French troops out of the very clutches of the highly mechanized divisions of Germans in preponderant numbers at Dunkirk last week will go down in military history as the outstanding achievement of modern times. It was effected not only because of the excellent leadership of the army but also because the British Navy lived up to its great traditions and the Royal Air Force achieved new "highs" of accomplishment. So significant was the orderly retreat that even brave Italy, just waiting to show her remarkable daring by getting into the war on the eve of German victory, has reconsidered her high resolve and is delaying action.

A VOICE IN THE WILDERNESS

Clear and vibrant in the midst of the confusion of our time, there was sounded the other day, in Jacob Sleeper Hall of Boston University, a note of inspiration and hope. The occasion was the annual installation of members of the Massachusetts Epsilon Chapter of Phi Beta Kappa and the speaker was Edward Kennard Rand, for thirty years professor of Latin at Harvard University. In addressing himself to his subject, "Our Pilot Philosophy and Peace," Professor Rand uttered a ringing call to modern men and women to return to the classics for the strength and hope with which to meet the desperation of these evil days. While musing upon his theme in preparation for the address, he said, "I fell to thinking of old Horace. I took down the tiny volume I am holding here, the gift of a dear friend and former pupil, now my master in some of the realms of ancient learning, and in this little book I found great comfort." With the volume of Horace in his hand as a symbol, the Phi Beta Kappa speaker proceeded to unfold to his hearers the rich cultural resources of the classics and to point out the tragic losses we have suffered through our neglect of them. He stressed also the comforting power of the masterpieces of Greece and Rome, using the adjective not in the popular sense of "coddling" but in its Biblical significance of "strengthening."

"Others of the ancient masters of poetry or of prose would prove as comforting as Horace," Professor Rand declared. "Homer, far back enough in the past to be disentangled from history, would tempt us to a world of delight inhabited by human beings whose characters have lived contemporary with every age. The writers of Greek tragedy, Æschylus, Sophocles, and Euripides, would present in plays that are as near to opera as to the theater, the interplay of human wills with destiny. Herodotus and Thucydides would spread forth not only the history of the combats of their own times and of the causes that conditioned them, but, in so doing, unconscious prophecies of later periods in the annals of war and peace, so lifelike are the pictures of Herodotus and so keen the analysis that Thucydides devotes to human events. The noble lyrics of Pindar, with their companions, the choruses in the tragedies, would strengthen our moral courage, while the fragments of much other lyric poetry would shine like precious beads of many necklaces, although the binding cords are lost. Aristophanes would match the historians in their criticisms of the passing political show. He would match his compeers in tragedy with his exquisite moments of pure lyric; and he would teach the world both the uproarious laughter of Rabelais and the sly irony of the Comic Spirit. Theocritus would open up a little world of mirth and song, unmatched by any save Homer in keeping his scene human and yet far remote from sordid actuality. Plato, finally, would build for us a new city not made with hands."

In addition to these great personalities of the Greek world of the long ago, said the speaker, there are the Roman writers, who also "have stores of comfort for us." Among them, besides Horace, are Plautus, Catullus, Lucretius, Livy, Tacitus, Pliny, Martial, Virgil, Cæsar, and Cicero. With all this host of witnesses in the background, Professor Rand came in his address to a consideration of the root of the failure of modern education. Said he:

> The experience of training the ear to hear such voices, I would submit, lies at the heart of a liberal education. The problems of science and the problems of society must of course be presented to young minds to fit them for thought and for action in the world of our day. But we can better survey our world if, before we rush out into the crowds of the street, we mount the high and ancient palace of the arts, not to seclude ourselves in an ivory tower, not to look down in snobbish condescension upon the vulgar herd, but to command that view of man, if not *sub specie æternitatis,* certainly *sub specie humanitatis,* which enables us to correlate our present concerns with the past, often to find our questions answered there, often to learn that what we thought a startling novelty is but the echo of a twice-told tale.

Warming up to his subject still more, this valiant defender of the classics and of genuine culture cried, "It is Greek and Latin that we need again." Can it be expected that a modern realist will agree with the Harvard professor? The hard-headed, practical man of our day will be inclined rather to inquire contemptuously, "Who was Horace?"

Professor Rand finds that false standards of education today prevail almost everywhere in the university world, and in the following words sums up his indictment of the deplorable situation:

> I should like to cry out against the false standards of education with which the colleges and schools of our country are at present infested and which have well-nigh expelled the study of Greek and Latin—and I mean Greek and Latin languages, not courses in Greek and Latin literatures. It is Greek and Latin that we need again. For just as the Greek and Latin literatures are the necessary key to the literatures of our Western world, so the Greek and Latin languages are the necessary key to Greek and Latin literature. This utterance which I have somewhat solemnly delivered would once upon a time have been a solemn truism; today it sounds like an incendiary proclamation of revolt. I will remark merely that, though we are living at present in an inferior sort of Middle Ages in which vocational success has taken the place of service to Church or State as the goal of education, there are in various quarters—notably at Chicago and better still at St. John's of Annapolis—signs of a striving for the ancient harmony of liberal studies. And at St. John's at least, the masters of great letters or great thought, not only those of Greece and Rome but the best of all the ages, are allowed to speak in their own tongues. If, further, you would examine the bases of our education and our civic life and see what we have

lost by divorcing it from religion, let me commend to you the book of one whom I am proud to call a dear friend and former pupil, Mr. T. S. Eliot's "The Idea of a Christian Society."

Coming toward the close of his address, this distinguished professor of Latin showed the close connection between classic studies and practical action. "As we listen to the voice of Horace, and to all the noble choir invisible of every age and every land," he said, "we cannot look on the conflict across the seas as passive spectators on a play. Once more, it is not a kind of government or of social order that is at stake. We are too prone to fling about abusive titles like deadly missiles."

But what is "at stake"? In burning words of judgment, the speaker indicated the intellectual and moral degradation of an age which has forgotten culture and has been bowing down to the idols of utilitarianism. Hear him:

> But one thing we know. If it is hard after the late turn of events to tell Naziism from Bolshevism, we can distinguish kindly actions from brutal, justice from injustice, truth from lies, fidelity to an oath from treachery, tolerance of race and creed from persecution, protection of the individual's rights from sweeping tyranny. We also know two of the warring countries—*par nobile fratrum,* in Horace's sardonic phrase—in which the arts and the sciences and, more than that, religion have been oppressed or suppressed. This is not hearsay. We know it, many of us, from our friends in those countries who suffer. . . . With all this obvious evil we were at war up to the moment when the war of nations was declared. We needed no propaganda to tell us what was what. Why now the sudden hush? Are we cowards now that the issue is declared? Shall our moral indignation be blunted and not sharpened with each new violation of a smaller nation's rights? Must wrong turn right because it is repeated? We are living under a cloud of misunderstanding, settling upon us soporifically and merging our selfish comfort and aloofness with the high principles of right.

The moral fiber of the race has been sadly weakened in recent years by too much zeal for bigness, for "usefulness" narrowly interpreted, for material wealth, for cheap honors, for egoistic satisfactions of a low sort. We are now paying the price in a tragic ethical and intellectual flabbiness that tends to look indifferently upon the present scene and to be concerned more about saving our skins than saving our souls. But we are encouraged by the vibrant faith of Professor Rand, who gives us this precious line from Horace: "Force void of reason falls by its own weight," and then expands the thought: "Sheer might, sheer brutal might, the might that makes right, the might untempered by justice, humanity, and the grace of poetry, sooner or later works its own ruin."

Back to the classics! Back to true education! When once this age learns its lesson and recovers its sense of the high practical value of sound learning and true religion, we may hope for a new day in this war-stricken world.

The whole subject raised by Professor Rand is appropriate to the Commencement season. Graduates? Thousands upon thousands of them will receive their diplomas this June. Many of them will be prepared to make a living,—if they can get a job,—but how many of them will be prepared to live, to sense the meaning of history, to be true to the great moral imperatives of life, to taste its deeper satisfactions, to know beauty when they see it, to learn the eternity of love in the give and take of human relationships? May God save our intellectually and spiritually poverty-stricken race, before it is too late, from the terrors of judgment to come!

Timely Words on the War

There is no doubt but that recent years have witnessed a growing pacifism among many Christian people. But this pattern of thought has received a rude shock from the impact of Germany's successive invasions. The result is that a million minds are now attempting, gropingly and blindly, a fresh appraisal of the war-and-peace issue. For timeliness, candor, knowledge of the facts, and sincerity, we know of no finer treatment of this subject than the current volume "Thinking Aloud in War-Time."* The author is Rev. Leslie D. Weatherhead, well-known English preacher and writer, now minister of City Temple, London.

His book follows the trails which his own mind has painfully and carefully blazed out in recent months. Its pages reflect, naturally, a moderately English point of view. But his line of mental march is essentially sound. Briefly put, it is as follows:

"War is beastly." No one in his senses would deny this premise. "So why not pacifism?" Because, according to Dr. Weatherhead, the pacifist in the present hour must derive liberty and life at a price to which he does not contribute and by virtue of a policy of which he does not approve. In reply to the question "But what will killing accomplish?" he says it will prevent an extension of the crimes now being committed. To the further question, "So what is a Christian to do?" he answers, "Follow the light as God gives him to see the light." In his own view, implausible sophistry as it appears to be, the Christian is bound to do wrong because life is bound up with so much that is evil. Only he must strive to choose the least of the several evils before him.

The church at this juncture in history can help "to keep the people's minds free from bitterness and despair." It can make available the spirit and desire of prayer, believing "that prayer opens the sluice gates through which—by His own eternal decrees—the power and love of God the Infinite sweep into this little backwater we call life on earth." Finally, religion is to remind us in these days that there are "values war cannot touch"—goodness, truth, and beauty—especially beauty.

"Thinking Aloud in War-Time" is a very readable and enthralling study, replete with illustrations and suffused with moral passion.

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*THINKING ALOUD IN WAR-TIME. By Leslie D. Weatherhead. The Abingdon Press: New York, Cincinnati, Chicago. Price, $1.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

Those who find this page interesting are invited to share in making it effective. If they have any questions which they would like to have considered, any passages of the Bible which they would like to have discussed, they are asked to write to Dr. Chanter in care of the editor of the HERALD. So far as possible, their letters will be made the basis of the weekly discussions.

There are two versions of the story of Samuel which are loosely woven together in our Bible. In the later of the two, he becomes after the death of Eli the leader of Israel, overcomes the Philistines, and rules effectively throughout a long life. But his sons are not fit to succeed him and the people demand a monarchy, a demand which Samuel grants only with reluctance after a direct command from God. In the other and older version of the story he appears as a seer living quietly in the city of Ramah in a country that is dominated by Philistine garrisons. He has, however, attained to a position of religious leadership and becomes the inspiration of a movement by which a kingdom is set up and the Philistine rule is broken.

It seems altogether likely that the second account is nearer the facts of the case. Samuel is the man who has to rebuild from the very ground the shattered fabric of Israel's life. His great work was not to conquer the Philistines, but to revive the spirit of his people so that they could follow strong leadership in the fight for liberty when that leadership appeared. His work was not spectacular, he never wore a crown or sat upon a throne, but his story tells us that the real builder of a nation is the man who can lead it to the sources of faith from which comes power. Not until that has been done is the way prepared for the work of the captains and the kings.

For Samuel began his work among a demoralized people who felt that their faith had betrayed them. They had trusted in God and He had sold them into the hands of their enemies because He had not the power to defend them. He had not even been able to defend His own honor and dignity. His ark had been taken by the triumphant Philistines and had been placed as a trophy in the temple of their gods. The great ground of Israel's national unity had crumbled, the one foundation of her hope had utterly given way.

The great difficulty which faced Samuel was that he had not simply to rebuild the broken altars, restore the ruined shrine at Shiloh, reconstitute the scattered priesthood. The religion that had been overthrown deserved its fate, it was useless to restore it. The task was that of leading the nation back to a faith which had long been forgotten, which had been perverted and corrupted by the base sons of Eli, so that the whole people had lost the sturdy power which had animated their fathers in the days of the heroic battles for liberty by which Canaan had been won. The religion that was led by the sons of Eli was not the religion of Moses—it was an unmoral superstition which had made the ark a magical fetish and claimed the favor of Jehovah on the ground of its possession even though those who were its custodians were the unspeakable Hophni and Phineas. It is no easy thing to deal with a people whose religious training has corrupted them to the very core.

Samuel was too wise to try to revive the worship of Shiloh. He retired to the home fo his fathers and set himself to cultivate the religious insights which had come to him as he ministered to Eli. He became not a priest but a seer. He can tell Saul the whereabouts of the missing beasts for which he is searching—but he can do more than that. He is no mere clairvoyant, he can see in the tall young farmer what that young man himself has never dreamed of finding. For Samuel had found his way to the side of God and had learned to look on life as God looked upon it. Because he had himself entered more and more deeply into a rich experience of a real contact with the living God, Samuel was able to bring his people into that same vitalizing experience. The religion of the fathers was born anew in the hearts of their children.

It may seem strange to say that the redemption of Israel came from the religious experience of a single man. Yet how many times has it been true that the fate of a nation has been decided in the inner chambers of the soul of some great individual. We think of Luther, we think of Knox, we think of Wesley, men who first found for themselves at first hand a way to God and then led their fellows in the same path. They did not waste any time on rebuilding the ruined shrines of a degenerate religion. Nor did they fail to see that it is the lack of a true vision which is the real cause of individual and national ruin. They went to the roots of things, and they could do so because they had found the final and ultimate Source of truth and power.

Once Samuel had found God as a real Power, he had no need to hurry about in anxious effort. He could bide his time at Ramah. The prophets with their wild, dervish-like enthusiasm came to look to him for guidance and into their emotional fervor he put the stabilizing influence of his own quieter purpose, his own inspired and stedfast faith that Israel would be reborn. Without him, this prophetic emotionalism might have been only a way of escape from the depressing reality of subjection to the foreigner. With him and his faith, it became a power to face that reality with determined courage. And then one day the heaven-sent leader appeared and the vision of Samuel and the enthusiasm of his prophets combined to ordain him for his task.

Here is a challenge for us as Christians. We face a grim age when the pillars of the house are shaken. Many will say that God has failed us, that evil is triumphing all about us, that the institutions on which we have relied have proved useless to withstand the onrush of the brute forces which are rampant in the world. There is only one answer —that is the discovery of God by those who call themselves His children, so that in the unshaken courage and supreme wisdom which come from a knowledge of Him, the men of God may lead a stricken world into the ways of sanity and peace, into the fold of the Good Shepherd.

ISOLATION: AN INIQUITOUS POLICY

CHESTER A. SMITH

The United States should at once break off all relations with Germany and place our moral and economic strength upon the side of the Allies, not only extending them credits, but giving them whatever food and other materials they need to win the war.

If Germany should conquer the Continent and the British Isles, and sink or capture the British navy, we should be faced with the alternative of accepting her despotic way of life or, alone, defeating her and her allies. And this, thanks to the policy of isolation we have pursued for twenty years, we are ill prepared to do.

No American foreign policy has ever been so impractical, inconsistent, and iniquitous as has our isolation policy: the policy of refusing to participate with peoples of like democratic minds with ourselves in bringing a world order of law, justice, and peace.

Instead of stopping the European war, it encouraged the dictators to further aggressions. Instead of bringing us security, it is costing us two billions of dollars a year for supposed defense. Instead of safeguarding our peace, we are on the brink of war.

Isolation is impractical because modern science has made the world a neighborhood and brought America closer to Europe than was New York to Boston in the days of our American Revolution.

When the Wright brothers at Kitty Hawk proved the airplane practical, the Atlantic Ocean ceased to afford us any protection against aggressor nations skilled in bombing and transport planes.

The modern world is a neighborhood not only geographically but socially. America cannot live unto herself alone. We do not produce all the things we need, never have, and never will. World trade is necessary to every nation's prosperity. Isolation is impractical from the standpoint of prosperity.

Isolation is inconsistent as a political policy because we do not practise it in other ways.

When Japan, for example, wanted to remain isolated, we forced her out of her isolation and thus began her journey to becoming a world power.

If our isolationists in Congress were consistent, they would insist that we keep our goods at home and not sell abroad, and that our people not invest their money abroad. The fact is American investors have invested from twenty-five to fifty billion dollars abroad, and we sell yearly millions of dollars' worth of goods abroad.

Every missionary is an internationalist, yet we have sent thousands of them to the Near and Far East in recent years.

Isolation is iniquitous as a political policy because it has made the dictators believe they can do what they please and will not need to reckon with America. Thus it has increased their will to aggression.

It is iniquitous because it puts us in the position of failing to pass moral judgment upon lawless international acts. The logical corollary to isolation is neutrality, an unwillingness to distinguish between aggressor nations and those which are attacked.

By the terms of the cash-and-carry provisions of our Neutrality Act, for example, we are bound to sell to any nation, whether aggressor or attacked, whatever goods it can pay us for and carry away.

For years we have been a partner of Japan in her aggressions upon China, having sold her the war materials without which those aggressions would not have been possible.

We sent money to Finland for relief, but sold Russia the oil without which she could not have attacked Finland.

A nation which long persists in such a policy not only weakens its moral fiber, it at last loses its soul.

Isolation being an impractical, inconsistent, and iniquitous policy, what, therefore, is the thing to do?

First, we should turn our back upon it and upon those leaders who have led us into a Slough of Despond by advocating it. No isolationist should be returned to Congress. Any Presidential candidate who advocates continued isolation should be ignominiously defeated.

Second, we should insist now that the peace which comes after Germany's defeat shall be a peace of justice, not of revenge or hate. The damage done by aggressor nations must be paid for. The territory acquired by conquest must be restored. International brigandage must not be condoned. The ideal of a world where small nations can exist in freedom must be realized.

Third, we should plan now to create after Germany's defeat a world order of law, justice, and peace, and we should prepare our people spiritually to do this.

As Franklin and Paine and Jonathan Mayhew during our American Revolution were preparing our people of that day to achieve political freedom and then a union of the states to promote the blessings of peace, prosperity, and domestic tranquillity for America, so must the statesmen and religious leaders of America in the midst of the present conflict prepare our people of this time to achieve freedom from lawless aggressors and then a union of the democratic peoples of the world to promote the blessings of peace, prosperity, and international tranquillity for mankind.

But this great step cannot be taken until Germany and her totalitarian allies are defeated. They cannot be defeated without the immediate help of America.

The peace and the world order outlined in the preceding paragraphs constitute the platform upon which our help should be extended.

REFLECTIONS ON A RUINED HOUSE

JOHN R. KAPP

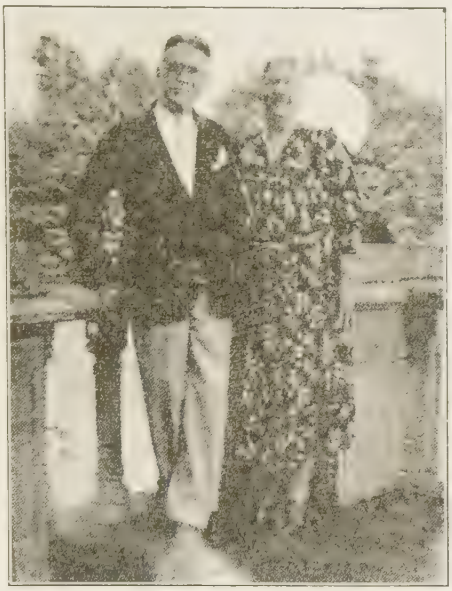
It is only a little house, no more than a shack, and it is now empty and in ruins. But once there were people living there. Laughter and love must have been abundant in that house. The voices of children in noisily happy play were heard. What dreams the parents must have had when they first moved into that little house! A youth and a maid who had "read life's meaning in each other's eyes," and who confidently set out to build a home together. No cloud marred the shining sky as together they faced the future, sure of their love and that life was good.

And that little house must have been a real haven at the end of the day for the tired husband, weary from toil that those precious dreams might come true. Surely refreshment for body and soul abounded in that little home.

What vastly enlarged dreams were dreamed after there were children playing about the door! They were going to have the best opportunity possible, and stand upon the shoulders of their parents. No sacrifice would be too great in order that these might have every chance for an abundant life.

Doubtless God had a place in that home and was the source of all the dreams there dreamed. He was the

Greeting from New England



BISHOP AND MRS. HERBERT WELCH

Monday of this week, June 3, marked the golden wedding anniversary of Bishop and Mrs. Herbert Welch. A celebration of the event was to be held at the home of their daughter, Mrs. A. F. Blanks (Dorothy Welch) in Carmel, Cal. Miss Eleanor L. Welch, the other daughter, left New York on May 23 for the coast, to be present at the anniversary reunion of the family. One of the beautiful features planned for the occasion was the presentation of a "Golden Book" of remembrance containing letters from many close friends.

New England Methodists send their heartiest congratulations and greetings to Bishop and Mrs. Welch upon the completion of a wonderful half-century of married life, and extend their very best wishes for many more years of personal happiness and altruistic service.

In 1938-'39, following the sudden death of Bishop Charles Wesley Burns, Bishop Welch carried forward the work of the Boston Area with a remarkable understanding of its problems and needs and with keen administrative insight, making friends everywhere of both ministers and laymen. In his difficult task of supervision, he was ably assisted by Mrs. Welch, who likewise endeared herself to the people of the churches. In this high hour the Methodists of all New England desire to register once again their sincere appreciation of the service rendered the church in the Boston Area by these two friends and to participate in the celebration that marks their completion of fifty golden years together.

Friend with whom was held daily conversation—communion which was the spring of life for all in the house.

Yes, this little house by the way was truly a home. May it be that those who once dwelt there are living and loving in another house, which is bright with love of one another and of God. For it is just such homes that make a nation great. They have the stuff of stability and permanence.

God help me to make my house a home where dreams are dreamed—God's dreams visioned after Him. Let them not become tarnished and tawdry because my ideals fade before the white light of reality.

My house may fall and be in ruins, but let my home live on. A house can be repaired, but who can estimate the loss when a home is destroyed?

NAZIISM AND MISSIONS

Last Sunday I tried to make the point that Naziism is a religion, for it is a conviction about the nature of man, God, and the state. For fifteen years German children have been nurtured in that religion. And what Germans are doing today is not inconsistent with their faith. The faith that is Naziism is simply busy in an evangelistic program. It is in earnest about a foreign missionary enterprise, using the methods consistent with its faith.

We might ask ourselves how consistent and how much in earnest we Christians have been about propagating our faith! There is no answer to a religion which teaches children to murder neighbors but a religion which teaches them to love their neighbors. We have that latter religion in Christianity, but we have been stupid, blind, and disloyal. We have had a fifth column for Christ for a hundred years planted in every crossroads of the earth—but it has perished for lack of maintenance from home.

Next year every man, woman, and child in Trinity Church will pay, on the average, $25.40 each for current military defense, to guard us from the religion of Naziism. Last year these same Trinity people paid, on the average, 28 cents each in missions to propagate the religion of Christ in the world. In the past twenty-five years the United States has spent thirty billions of dollars for ordinary defense upkeep. Supposing just a fraction of that sum had been used for cultivating the mind of Christ in the hearts of far-flung humanity!

The most vital issue on earth is religion—the basic ideas that drive men and nations. And we are now beginning to see that Christian evangelism and missions have been desperately practical measures—beginning to see it, now that the tide has slipped out. No, 28 cents a year hasn't won a world for Christ.—H. HUGHES WAGNER, in *The Carillon* of Trinity Church, Springfield.

OUR COMMON PRAYER

BENJAMIN COPELAND

[The author, who lives at 56 Brantford Place, Buffalo, N. Y., will be eighty-five years old on June 14, Flag Day. He has been a contributor to ZIONS HERALD since 1884.]

Speed, speed, O Lord, the blessed day
That dooms the reign of Thor—
The crime and the calamity
Of ruthless, savage war.

And with it, the dread fear of war,
With its untold distress;
And in its stead, oh, bring the reign
Of peace and righteousness—

The peace that shall o'er all prevail
That hinders Heaven's good will;
The righteousness that everywhere
Shall earth's best hopes fulfil.

The Local Church and Leadership Training

JESUS' METHOD OR OURS?

HENRY C. WHYMAN

The first example of Christian leadership training of which our records speak is to be found in the gospel stories when Jesus chose twelve that they might be with Him. The fact that Jesus as the months passed by began to desert the beaten paths, the towns and the villages where He was known by reputation or because of previous visits, and increasingly devoted Himself to the training of His disciples who were to become the leaders of the Christian movement is a striking instance of the importance the Master attached to leadership training.

There is something disconcerting when one compares the modern mania for numerical strength which characterizes modern churches, with Jesus as He turns His back upon the multitudes and seeks out the fellowship of a small, intimate group. If the method of Jesus is superior to ours, as this article insists it is, there are certain inevitable consequences or implications for the work of our local churches. The first of these is that our technique will have to be based on sound educational principles. The size of the crowd that we attract is of secondary importance in comparison with the growth and development of persons involved.

A second implication of the method of Jesus for the work of the local church is our willingness to accept the slow and patient method rather than the quick short cut that works changes overnight. Unless the local church is willing to forego such evidences of success as are to be found only in the statistical records, and seek rather the patient reconstruction of human lives, we shall end with a gigantic organization lacking spiritual content.

A third implication is that we subordinate the institution or the organizaton, as such, to personal devotion to a great ongoing movement. The Christian church today must spend its energies in the training of the disciples of tomorrow, rather than in the defense of its own prestige and self-perpetuation.

Further, the technique of Jesus implies that we be at least as concerned about training leaders as we are about recruiting new converts. Let us not leave new followers as orphans but rather integrate them into the total pattern of our church life, and train them for responsibility in the church of God.

Then, too, it means that, in spite of many disappointments, we must continue to place our confidence in human nature. One basic requisite for a program of leadership training is the abiding confidence that Sam Jones can be trained for vital work in the church of God and in the kingdom of Christ, no matter what personal limitations we may find in him.

What, then, can we do in each local church by way of leadership training? I am considering the entire church program as the unit of leadership training and not merely the church school, important as that is.

A thoroughgoing program of leadership training must begin in the primary department, and in the junior department where the child is given more responsibility for the conduct of the class. Christian growth takes place in the process of participation. Children, young people, and adults are trained for leadership in all the activities of the church through the allocation of as much responsibility as they can be made to bear.

With reference to a program of leadership training for the whole church, I should like to suggest the gathering of all the leaders of the church groups and organizations together for a workers' conference in which careful consideration might be given to the goals and purposes for which the church exists. The fact that people are leaders in certain church organizations is not in itself evidence that they are leaders in the kingdom of Christ. A great many of the activities of the church and its various organizations do not contribute in the least to the central purpose and goal for which the church exists.

I am convinced that there are ways of raising money and of interesting people in functional activities which will yield rich returns in the lives of those participating. These ought to be substituted for the many inane activities which we at present use.

In part, leadership training is a matter of administration and organization. There is, for instance, in all our churches a considerable part of the membership and constituency whose lives are not counting for much with reference to the life of the church and the kingdom of Christ, because they are not integrally related to any service activity within the church. As an administrative procedure, we should survey our church to discover what groups are not vocal in the life of the church and have no avenue through which they can express themselves. Having found them, we should organize some service activity for these groups, making ample use of their own interests and leadership. The church requires manifold types of service, and through the utilization of special interests and skills it can enrich the lives of all who make a consecration of their particular abilities to the great cause of Christ's church.

Another task in leadership training is that of engaging an increasing number of people in the church's program of evangelism. I do not mean to suggest that every member of the church can be trained to do personal work in winning personal commitments to Christ, though there is no reason why this might not be approached. I mean that an increasing number of church leaders might become voluntary pastor's assistants in the evangelistic program of the church. If nothing else, they can at least recognize that evangelism is one of the major functions of the church, and then go out to make helpful, warm, and friendly contacts with people, putting them in touch with the pastor or some other worker, or possibly putting the pastor in touch with them.

Finally we come to what is probably the most important part of leadership training—that of preparing church school leaders and workers. The church school teacher must know the central truths of the Bible, and have a working knowledge of it. He must know something of the history of the church, of its aims and purposes. He must be aware of the denominational peculiarities in order to train the children in good churchmanship. He must be conversant with the principles of learning, that he may effectively reach the pupil. He must know the mental pecu-

liarities of the age group with which he works. He must be informed about the world in which the boys and girls live, in order to make an applicable interpretation of Christian truth to it, and withal he must have a glowing and radiantly contagious personality and Christian experience, that religion through his personality may be presented as the winsome thing it is. To say that such ideal teachers are impossible to obtain is beside the point. We dare not anything less than attempt the training of such teachers. How shall we do it? We shall need to use every agency that can be made available. Probably the most satisfactory method would be a local training class in each school where the specific problems of that school might be given adequate attention.

What's in the Movies

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Lillian White

"Our Town"

So often do I feel I must point out the weaknesses in pictures or "damn them with faint praise" that it is a real joy to see a picture I can praise enthusiastically. Such is "Our Town," directed by Sam Wood, a picture for all kinds of adults and young people (of little interest to children). It is a story like "Middletown" of almost any American town, touching particularly the lives of two of its families. It has no involved plot or exciting happenings, but tells its simple tale with surprising and imaginative moving-picture techniques. It illustrates the fact that it is not the story, but how it's told, that makes the difference. This is the rare case where the screen version is on the whole an improvement on the stage because it is so much more beautiful. This film indicates the superiority of moving picture as an art medium over theater, in its fluidity, range, and versatility. The only advantage of stage is the actual presence of the performers. Otherwise it is a straitjacket as compared with the freedom of the motion-picture camera and sound-reporting apparatus—though perhaps the limitations of the stage serve to stimulate the creative imagination of the playwright.

In the play the actors did everything in motions without properties and with practically no stage scenery. This was a wonderful way of saying that much of the time we go through life's motions without realizing life. The moving-picture version sacrificed this symbolism, and wisely, I think, for the beauty of photography. We stand with Frank Craven, the stage manager, in early morning on the top of a hill and look down on a lovely shot of our town nestling in the valley, and hear the morning train come in; then we go down closer and see the milkman on his route, and the boy delivering the paper; then we see a couple of the housewives come downstairs to get breakfast. After this introduction to the town, Frank Craven calls a quaint old professor out to give some vital statistics about Grovers Corners. Meanwhile the expression on Craven's face in close-up is choice. The town editor adds a few comments on the culture of the people, whereupon Mr. Craven asks if the audience has any questions. After the questions, the story continues with its natural, human, touching sequences, the father talking to the boy about his mother's having to chop wood, the boy and girl conversing in the moonlight from the upstairs windows of one house to the other, the choir practise, the girl's father talking to the boy on the wedding morning, and finally that surprising cemetery scene on the hill wherein Thornton Wilder seeks to indicate that there is something eternal in people and that from that later perspective things in our earthly life take on different values. At this point the camera is almost too versatile, in fact seems to be showing off, for we see the departed souls as framed photographs on the wall, voices from tombstones, stars in a night sky, then shadowy people. It seems as if one or two of these ways would have been enough. In the closing scene where the girl goes back to see one day of life, the film discloses what is perhaps the main thought of the picture, that although we live with people we never really look at them. How little we know them! How shallowly we live! How little we realize life!

The original play showed us the limited dimensions of small-town life while paying tribute to its humanity even on this simple level. The movie, unfortunately, loses the critical aspect and remains too much of a glorification. This characteristic glossing-over process of the screen is perhaps its greatest sin, for thus it becomes the people's opiate instead of stimulant. But, in spite of this process, "Our Town" is unique, warm, and entertaining and should go on the "must" list.

Everyday Living

"STICK TO YOUR LAST"

★

Joseph Fort Newton

A famous story tells how Apelles, the artist, gave an exhibition of his paintings. A cobbler found fault with the shoe-latchet in one of the pictures and pointed it out.

The artist accepted the correction, and rectified the fault. The cobbler then, feeling himself to be wise, ventured to criticize the legs. Whereupon Apelles rebuked him.

"Cobbler, stick to your last," he said. "You understand shoes, but not anatomy. Each man to his trade." Yet how often men feel that success in one field makes them authorities in another.

Even in our day of specialism, men who have won fame in one art or science too often lay down the law in regard to things they know not—or at least offer their opinions.

Often enough the opinions offered are commonplace, if not stale, but they are listened to because the man is successful or rich. Religion and politics have suffered most in this way.

For years men of science,—or men of second-hand knowledge of science,—flushed with the prestige and power of science, have belabored religion for not being scientific.

Only recently we were solemnly told that religious faith ought to be tested by "the methods of the laboratory," and then it would appeal to men living in an age of science.

But religious faith cannot be weighed and proved in that way. As well speak of a ton of truth, a bushel of beauty, or an aspiration a mile long. The two things are different.

Science seeks facts, laws; religion seeks meanings and values. Love, duty, loyalty, justice, beauty—we know these things by another method; know them as we know nothing else—in our hearts.

A little knowledge is a dangerous thing, and knowledge in one field does not mean knowledge in another. "Mixed things are the Great Bad," said Jane Carlyle, and she was not far wrong.

PERSONS

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Mr. and Mrs. A. L. Holmes, who have been members of First Methodist Church, Melrose, for fifty years, were honored at the morning service of that church on Sunday, May 26. Presentation and adoption of a tribute to Mr. and Mrs. Holmes during the service, and a reception to the Holmes family at the close, made this a day to be remembered in the life of this devoted couple and of the church to which they have given their loyalty for half a century.

Rev. Ralph W. Sockman, minister of Christ Methodist Church, New York City, has been invited to give the Lyman Beecher Lectures on Preaching at the Yale University Divinity School next April. Bishop Matthew Simpson was the first speaker on this preaching lecture foundation, which is the oldest in the United States, having been established in 1871.

The death of Dr. Robert R. Moton, president emeritus of Tuskegee Institute, occurred on Friday of last week at his home in Capahosic, Va. Dr. Moton was seventy-two years old and had been retired five years. He succeeded Booker T. Washington as president of Tuskegee in 1915.

Rev. Elwin L. Wilson, pastor of the Methodist Church in Biddeford, Maine, will officiate at the wedding of Miss Helen L. Gould of South Portland to Rev. Charles R. Swett of Surry, Maine, on Saturday of this week, June 8, in the Elm Street Methodist Church, South Portland. Miss Gould graduated from the Kansas City National Training School and has been employed by the Maine Conference as a deaconess worker in religious education. Mr. Swett attended Tufts College, Iowa Wesleyan College, and Bangor Theological Seminary, and is now taking work at the University of Maine. He is pastor of the Methodist churches in Ellsworth, Surry, and Trenton.

Mrs. O. N. Townsend of Zanesville, Ohio, will be honored with the degree of L. H. D. (doctor of the more humane letters) by Muskingum College, New Concord, Ohio, at its annual Commencement exercises, June 12. Mrs. Townsend is widely known in Methodism, having been prominently identified with the Woman's Foreign Missionary Society for many years and having been for three quadrenniums the only woman member of the World Service Commission. Several years ago Ohio Wesleyan University conferred upon her an honorary master of arts degree.

Rev. and Mrs. Charles S. Kendall of Los Angeles, Cal., renewed old acquaintances at the Wesleyan Building in Boston last week. They had come East for a brief stay, accompanied by their children, and were about to leave for home. Mr. Kendall is pastor of the Robertson Boulevard Community Church, Los Angeles.

Rev. Richard L. Shipley, editor of *The Methodist Protestant-Recorder*, will edit *The Daily Christian Advocate* for the Northeastern Jurisdictional Conference. It is left to him to choose his own assistants.

Bishop Edwin F. Lee of the Manila Area will occupy the pulpit of St. Mark's Methodist Church, Brookline, at eleven o'clock next Sunday morning, June 9. Bishop Lee and the pastor, Rev. William R. Leslie, were fellow students in Northwestern University and also were predecessor and successor in a student charge in Rock River Conference.

Rev. Robert Leonard Tucker, minister of the Indianola Methodist Church and director of the Wesley Foundation at the Ohio State University, has been invited to deliver the baccalaureate address at the University of Vermont on Sunday afternoon, June 9. The subject of this address will be "This Persistent Habit of Majoring in Minors." Dr. Tucker has also been invited to serve as chaplain at the Commencement convocation held by the university the following day.

The engagement of Rev. Harris Edward Heverly, pastor of People's Methodist Church, Newburyport, to Miss Isabel Jane Barker has been announced by Miss Barker's uncle and aunt, Mr. and Mrs. Jacob H. Randolph of Newtonville. Mr. Heverly, an alumnus of Juniata College in Pennsylvania, is attending Boston University School of Theology. Miss Barker is a graduate of Boston University and has been doing graduate study in the School of Religious and Social Work. A June wedding is planned.

Dr. Albert C. Knudson, dean emeritus of Boston University School of Theology, is lecturing this month at the Summer Schools of Ministerial Training in the Nebraska, Missouri, and Kansas Conferences. These schools are meeting in successive weeks, beginning June 3, 10, and 17 respectively, at Lincoln, Neb., Fayette, Mo., and Baldwin, Kan.

Mrs. A. G. Hempstead, wife of the Methodist pastor at Bucksport, Maine, has been discharged from the New England Deaconess Hospital after a successful operation from which she made an excellent recovery.

Bishop Edwin Holt Hughes, Commencement speaker at Dickinson College, Carlisle, Pa., on June 10, will be honored by that institution with the degree of doctor of laws.

Rev. Christian F. Reisner, minister of Broadway Temple, New York, wrote a friend on Wednesday of last week that he expected to enter the French Hospital on Saturday with the prospect of an operation for gallstones on Tuesday.

Mrs. Arthur A. Pitman, whose late husband was pastor of the Starrett Memorial Methodist Church in Athol at the time of his death last December, has recently become director of religious education at the Melrose Methodist Church. She will continue to live in Cliftondale for the present.

G. Vaughn Shedd, Jr., son of Rev. and Mrs. G. Vaughn Shedd of Melrose, and a member of the class of 1941 at Boston University School of Theology, is serving as assistant to Dr. Edwin P. Booth, minister at Islington.

Rev. and Mrs. Ambler Garnett of Cliftondale are making a trip to Indiana to see their daughter, Miss Sarah Garnett, graduate from DePauw University, Greencastle, and to visit Mr. Garnett's boyhood home. It will be his first trip back in thirteen years.

EVENTS

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The British Methodist Church reports a decrease of 10,338 full members as compared with a year ago. The issue of *The Methodist Recorder* that makes this announcement, however, also contains an account of the laying of the cornerstone of a new Central Hall at Battersea. "There may be in the Methodism of today much to disturb complacency," comments the *Recorder*. "But at least it is evidence of faith in Methodism's mission, and of

enterprise in its fulfilment, that, in time of war, a great new Central Hall should be planned and erected in the heart of London." So many of the Methodist ministers are serving as chaplains with the military forces that the Ministerial Sessions of at least two of the Synods were held this spring in France, in the very midst of the army in the field, by permission of the army and air-force authorities.

New headquarters for the Wesley Foundation of Japan were recently dedicated in Tokyo before a large group of interested American and Japanese friends. The new building houses the director, Rev. T. T. Brumbaugh, and his family, and is also the religious-social center for Dr. Brumbaugh's work among students in Tokyo's non-Christian universities and colleges. Captain Kyosuke Mizuno of the foreign section of the Imperial Household Department presided at the dedication. Bishop Yoshimune Abe of the Japan Methodist Church read the dedicatory ritual. Dr. Brumbaugh gave an historical sketch of the development of the ideal for a Methodist student center in the capital.

Tilton School and Tilton Junior College, Tilton, N. H., will have its Commencement the coming week-end, June 8 and 9. At the closing chapel convocation Saturday morning, Rev. Herbert J. Foote, '99, will be the chaplain and Harwood L. Childs, '15, will give the address. The baccalaureate preacher Sunday morning will be Rev. Harold R. Brennan, '22. The Commencement convocation with the awarding of diplomas will take place Sunday afternoon, when Rev. Edwin S. Tasker will be chaplain and Professor Kirtley F. Mather will deliver the address.

Construction on the second unit of Parkway Community Methodist Church, Milton, began May 24 and it is expected will be completed in 150 days. The exterior of the structure will be of Weymouth seam-faced granite, and the interior finish in light oak. There will be a rose window in the front, with five panels beneath, in which figures of Christ, Matthew, Mark, Luke, and John will appear. Arland A. Dirlam of Malden is the architect. The total cost of this unit will be $66,000. Parkway Community Methodist Church had its beginning in 1924 when the Mattapan Methodist Episcopal Church, under the pastorate of Rev. Thomas Hancock, puchased a parsonage and building lot in Milton, at 158 Blue Hills Parkway. Two years later, the old church having been sold and the Community House built, the first services were held in Milton under the leadership of Rev. Norman J. Raison, who had been the minister since 1925. In 1929, during the pastorate of Rev. Harold H. Cramer, who served the church from 1928 to 1937, the first unit of the new Parkway Community Methodist Church was dedicated and occupied. In ten years the church has raised in cash for the first unit and improvements $33,557, and it now has cash and pledges which insure the completion of the new structure without overburdening the people. This financial achievement may be credited in part to the challenge raised by the trustees of the New England Conference when they offered to give $20,000 from the proceeds of the sale of First Methodist Church, Roxbury, to Parkway Church when that church had secured $15,000 in cash and an equal amount in good pledges. Rev. Robert M. Pierce has been pastor of Parkway Church since 1937.

The nominations made at the New England Conference were to the National Board of Missions and Church Extension, instead of to the Jurisdictional Board as stated in the Herald's report, and the two members named to the Jurisdictional Board of Education were elected rather than nominated.

A unique plan for the observance of the day of self-denial and prayer in behalf of the afflicted in warring lands suggested by the General Conference was followed by Wesley Methodist Church, Springfield. Last Sunday, the day designated by the General Conference, there was served in the dining hall of Wesley Church at one o'clock a luncheon of crackers and milk. All persons attending were asked to make an offering equal to the sum they would expect to spend for their usual Sunday dinner. The luncheon was followed by a fifteen-minute period of prayer in the sanctuary.

With Our Writers

Alexander P. Shaw, New Orleans, La.; resident bishop of the New Orleans Area, Central Jurisdiction.

James Edgar Skillington, Bloomsburg, Pa.; Methodist pastor, member of the General Commission on World Service and Finance.

Chester A. Smith, Peekskill, N. Y.; Methodist layman, delegate to recent General Conference.

John R. Kapp, Center Sandwich, N. H.; minister of the Sandwich Federated Church.

Benjamin Copeland, Buffalo, N. Y.; member of the Genesee Conference, retired.

Henry C. Whyman, Brooklyn, N. Y.; pastor of Immanuel Methodist Church, Eastern Swedish Conference.

G. Ray Jordan, Winston-Salem, N. C.; pastor of Centenary Methodist Church.

Dona C. Peckham, Georgetown, N. Y.; a mother for whom Children's Day this year takes on unwonted significance owing to the present state of the world.

The Financial Plan of the New Church

(Continued from page 533)

It will be noted that the local church treasurer makes no division of moneys for World Service and Annual Conference budget. This division is to be made by the Annual Conference treasurer in accordance with the proportion determined upon by the Annual Conference. If any Annual Conference has neglected to determine the proportion for this division, the cabinet and other responsible Conference officers will have to meet the situation as best they can in view of all the factors involved.

The Annual Conference treasurer will be responsible for making as certain as he can that he has from the local church treasurer full and exact information concerning every remittance, even if he has to write several times for it. Some local church treasurers may need a good deal of help; all should have the cooperation of their pastors.

The Annual Conference treasurer will have to keep a separate account for each pastoral charge and for each separate cause for which he receives funds and makes remittances. He is required to make remittances monthly to each agency, interest, or cause for which he has received money and to make a quarterly report to the treasurer of the General Commission on World Service and Finance. Of course in his remittance to this treasurer he must distinguish sharply among the three general funds. He is required to issue vouchers to local church treasurers for all funds received.

The Annual Conference Commission on World Service and Finance "shall have full authority and supervision over the treasurer, and after consultation with the bishop in charge shall have power to remove him from office for cause and to fill vacancies ad interim." It shall have his books audited within forty days after adjournment of the Conference and shall see to it that treasurers of all Conference organizations are bonded in companies approved by the Annual Conference Committee on Audit. It shall also designate a depository or depositories for Annual Conference funds.

This commission shall divide among the districts the total† amount apportioned to the Conference for World Service and the Annual Conference budget, and in like manner the amount apportioned for the General Administration Fund, keeping the last separate from the two others, which shall be transmitted as one sum.

The Annual Conference shall determine

(Continued on page 548)

†The total sum apportioned to an Annual Conference for World Service and the General Administration Fund must be divided among the districts and subdivided among the pastoral charges, and only the charges have the authority to increase or decrease these apportionments.

Methodism's First Jurisdictional Conference

SOUTHEASTERN GROUP MEETS AT ASHEVILLE, N. C.

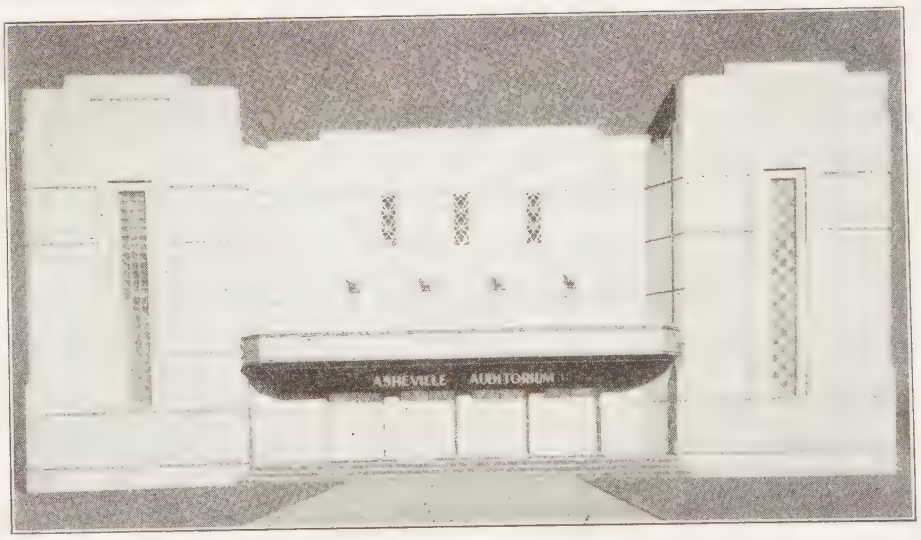
G. RAY JORDAN

The first Jurisdictional Conference ever held by The Methodist Church was convened in Asheville, N. C., Wednesday morning, May 22. Bishop U. V. W. Darlington called the Southeastern Conference to order, and led in the service of worship. The Conference elected Rev. Lud H. Estes, of the Memphis Conference, secretary. It will be remembered that Dr. Estes had served in a similar capacity the Uniting Conference at Kansas City and the General Conference at Atlantic City.

A New Conference

Even though the vast majority of the delegates at Asheville were formerly members of the Methodist Episcopal Church, South, and about half of them had only recently been together at Atlantic City, all seemed to be aware that the meeting was something new. It was obvious that the members of the Conference were "feeling their way." Even after the episcopal message was read by Bishop Darlington, and the Conference proceeded to the business before it, there was an atmosphere both of uncertainty and of expectancy. The fact that there were no general officers to be elected was undoubtedly one of the major reasons for this lack of definite planning.

Any Methodist Conference that cannot legislate for the church it represents, and has no general officers to elect, is necessarily limited in the areas of activity that stimulate great interest. The Southeastern Jurisdictional Conference illustrated this fact quite graphically.



ASHEVILLE'S NEW CITY AUDITORIUM

WHERE THE SESSIONS OF THE SOUTHEASTERN JURISDICTIONAL CONFERENCE WERE HELD

Special Commission

In a few days, however, the delegates seemed to become conscious of the possibilities of their new Conference. Some of the older men apparently recalled the real reason for this new organization. Under the leadership of the bishops, a special "coordinating agency" was set up, composed of all the effective bishops, and representatives from various boards, for the purpose of intensely cultivating all the interests of the Jurisdictional Conference.

This was considered the high peak of the Conference. A budget of $2500 was provided, and a like sum is to be sought from general boards to carry out the provisions of this new coordinating agency. The special committee on Policy and Objective, which brought in the report, proposing the new commission, declared it would give "great meaning to the Jurisdictional Conference" and would assure "cooperation which should bring a better day for the advancement of the work of local churches and the church as a whole throughout the Jurisdiction." Evangelism was set forth as the first task of the church, and the "preaching hour" was termed "the strategic time for the evangelistic message." The education program of the church, this report stated, is of supreme importance. "Education which is not Christ-centered imperils our civilization."

The "peculiar opportunity and compelling responsibility" of the Jurisdiction in its relation to the Negro race was formally acknowledged. "We are, therefore, impelled as a church to work without ceasing for the improvement of the educational, economic, and religious life of the Negro population and for increasing interracial understanding and cooperation."

The work of the rural church was particularly emphasized. "Ninety per cent. of our churches are in the country. Seventy-five per cent. of our members live in villages or in the country."

Stewardship and benevolences were also stressed. The summary of this report—considered the most important action taken by the delegates—is included in this brief paragraph: "While we would not minimize any activity of the church, we do pledge ourselves to the promotion of these: the rural church, racial cooperation, strengthening higher education, increased benevolences, and a relentless passion for evangelism."

Conservatism on Social and International Issues

The Conference was conservative in dealing with social and international issues. The headlines of the newspapers manifestly had a pronounced effect.

An effort was made, by means of a proposed amendment to a committee report, to have the Conference recognize its international responsibility and thus acknowledge that the welfare of humanity should be placed above the rights of the national government. But this was quickly defeated.

The Conference also refused to pass a mild resolution to the effect that it request the Commission on World Peace, set up by the recent General Conference, to prepare forms by which conscientious objectors could be registered—an action in harmony with the Social Creed of The Methodist Church. Delegates quickly suppressed discussion of the matter by tabling the resolution. Of course, as was pointed out in informal gatherings, this will in no way affect the work of the Peace Commission. That group will proceed with its program. It was stated, however, that favorable action would have given impetus to a spirit of fair play, and deepened the ecumenical spirit of the church.

This explains why many of the delegates so heartily responded to the stirring message of Grace Sloan Overton, given the night following the morning session when the Conference refused even to consider seriously the matter of giving sincere opponents of war a chance to register their attitude.

Unaware of what had occurred only a few hours before, Mrs. Overton made a most earnest appeal to The Methodist Church to "stand by" those young people who had followed its leadership in recent years, and now felt they could not accept militarism as one of the techniques of Christianity. It was a message that rang with sincerity, and was considered one of the outstanding deliverances of the Conference. It was given on Friday evening, designated "Women's Night"—an occasion which gave these delegates opportunity to emphasize their missionary program in the church.

Some of the women delegates—and those who worked with them—felt that Mrs. Overton might have insisted upon more "rights" for her sex, but the majority of the men apparently felt she was quite fair when she declared the only real difference between men and women is a biological one, and therefore woman's talents should be recognized for their full worth.

The Governor of the State

The governor of North Carolina visited the Conference as a specially invited guest and gave a message that was in harmony with the present policies of the Administration in Washington. He declared that, while

he believed peace would come for "our nation and the world," Americans could not "live in a world of force and calmly wait unprepared. I do not see how we could help by participating in this war, but I believe the time has come for America to take precautions for herself in defensive purposes so that dictators will understand America can take care of herself and is willing to fight for peace in this land and on this continent."

BISHOP HUGHES

Bishop Edwin H. Hughes was the fraternal delegate from united Methodism. He preached three afternoons and also gave the fraternal address. He was received with warmth and genuine cordiality. He has long held a place in the hearts of Methodists of the South. One afternoon the Conference assigned a special session to hear him.

The fraternal address, dealing chiefly with unfair criticism of the church offered by certain groups in its own constituency, made a profound impression and came as near being the "rallying cry" of the Conference as any other message delivered.

Among the numerous other addresses, the one by Bishop Arthur J. Moore, and that brought by President Henry N. Snyder of Wofford, not merely provoked complimentary comment but also really challenged the hearers. Dr. Snyder made a very convincing plea for the small church college.

ASSIGNMENT OF THE BISHOPS

There were few changes in the assignment of the bishops. The episcopal residences follow:

1. Louisville, Ky.—Bishop U. V. W. Darlington.
2. Jackson, Miss.—Bishop Hoyt M. Dobbs.
3. Atlanta, Ga.—Bishop Arthur J. Moore.
4. Nashville, Tenn.—Bishop Paul B. Kern.
5. Richmond, Va.—Bishop W. W. Peele.
6. Charlotte, N. C.—Bishop Clare Purcell.
7. Birmingham, Ala.—Bishop J. L. Decell.
8. Columbia, S. C.—Bishop William T. Watkins.

Bishop Peele was also assigned to Europe, taking this phase of the foreign work formerly assigned to Bishop Arthur J. Moore.

THE NEW MACHINERY

Realistic reporting would have to include the fact that it required at least two days to overcome the "let-down" feeling following the General Conference, which was not merely larger in numbers but, naturally, far more influential, since it alone had the right both to legislate for the church and to speak officially for it. Undoubtedly the election of general officers would have changed this mental attitude, to a degree. Interest was stimulated, however, to some extent, by the nomination and election of members of the general and jurisdictional boards.

At the conclusion of the session the delegates were definitely conscious that Methodism really has a new Conference, although, as yet, most of them are waiting to see what its greatest possibilities are, as they gradually adjust themselves to the organization and begin to use it. Quite obviously, whether it is to be a new division of Methodism or a new piece of machinery to carry on the work of the church is something only the future will determine.

Members of Boards and Commissions

BOARD OF EDUCATION

Bishops—U. V. W. Darlington, H. M. Dobbs. Arthur J. Moore, Paul B. Kern, William W. Peele, Clare Purcell, J. Lloyd Decell, William T. Watkins.

Ministers—Lud H. Estes, Memphis, Tenn.; J. Emerson Ford, Marion, S. C.; L. A. Harrell, Valdosta, Go.; G. Ray Jordan, Winston-Salem, N. C.; Lester Rumble, Atlanta, Ga.; John W. Shackford, Rock Hill, S. C.; Harry L. Upperman, Baxter, Tenn.; Lovick P. Wasson, Columbus, Miss.

Laymen—Dr. Harvey W. Cox, Emory University, Ga.; Dr. Clarence M. Dannelly, Montgomery, Ala.; Dr. W. P. Few, Duke Station, Durham, N. C.; Dr. J. Earl Moreland, Ashland, Va.; Fred B. Noble, Jacksonville, Fla.; Dr. C. C. Sherrod, Johnson City, Tenn.; Dennis V. Snapp, Paris, Ky.; Dr. Henry N. Snyder, Spartanburg, S. C.

Youth Member—Miss Irma Chambers, Jackson, Miss.

BOARD OF TEMPERANCE

Ministerial—R. Ira Barnett, Lakeland, Fla.

Lay—Mrs. M. E. Tilly, Atlanta, Ga.

COMMISSION ON WORLD PEACE

Ministerial—J. B. Winn, Danville, Va.

Lay—Mrs. Isaac Morris, Birmingham, Ala.

GENERAL BOARD OF LAY ACTIVITIES

Bishop—J. Lloyd Decell.

Minister—Dr. Earl G. Hamlett, Memphis, Tenn.

Laymen—Dr. W. P. Few, Duke Station, Durham, N. C.; Dr. J. N. Hillman, Emory, Va.; W. R. Phelps, Bedford, Va.; John H. Dickey, Louisville, Ky.; Smith Johnston, Woodstock, Ga.; J. Magruder Sullivan, Jackson, Miss.; J. C. Guilds, Columbia, S. C.

BOARD OF PUBLICATION

Terms expiring 1944:

Ministerial—P. M. Boyd, Jacksonville, Fla.; Silas Johnson, Macon, Ga.; B. L. Sutherland, Jackson, Miss.

Lay—C. A. Craig, Nashville, Tenn.; J. B. Horton, Columbia, S. C.; J. W. Jakes, Nashville, Tenn.; J. E. Lambeth, Thomasville, N. C.

Terms expiring 1948:

Ministerial—J. A. Bays, Kingsport, Tenn.; Paul N. Garber, Duke Station, Durham, N. C.; Nolan B. Harmon, Jr., Roanoke, Va.; M. E. Lazenby, Decatur, Ala.

Lay—Dr. W. L. Cash, Princeton, Ky.; Gurney P. Hood, Raleigh, N. C.; W. H. Swiggart, Jr., Nashville, Tenn.

BOARD OF MISSIONS AND CHURCH EXTENSION

Bishops—U. V. W. Darlington, Hoyt M. Dobbs, Arthur J. Moore Paul B. Kern, William W. Peele, Clare Purcell, J. Lloyd Decell, William T. Watkins.

Ministers—G. M. Davenport, Birmingham, Ala.; T. D. Ellis, Louisville, Ky.; R. L. Russell, Griffin, Ga.; J. M. Ormond, Duke Station, Durham, N. C.; W. B. West, Salisbury, N. C.

Laymen—A. C. Rogers, Speigner, Ala.; W. D. Hawkins, Meridian, Miss.; W. E. Ivey, Charleston, S. C.; H. W. Pittman, Macon, Ga.; E. E. Childs, Columbia, S. C.

Youth Members—Wiley Critz, Clarksdale, Miss.; Sara McConnell, Danville, Ky.

Women—Mrs. J. W. Perry, Abingdon, Va.; Miss Mabel K. Howell, Nashville, Tenn.; Mrs. F. B. Godfrey, Orlando, Fla.; Mrs. A. C. Johnson, Elizabethtown, Ky.; Mrs. Homer Tatum, Alamo, Tenn.; Mrs. W. M. Alexander, Nashville, Tenn.; Mrs. Paul Arrington, Petal, Miss.; Mrs. W. J. Piggott, Irvington, Ky.; Mrs. W. H. Ballengee, Edinburg, Va.; Mrs. D. S. Coltrane, Raleigh, N. C.

GENERAL COMMISSION ON EVANGELISM

Minister—J. Manning Potts, Richmond, Va.

Layman—Hubert Quillian, Lagrange, Ga.

Woman—Mrs. G. W. Hummell, Bowling Green, Ky.

Youth Member—John Howard, Autaugaville, Ala.

BOARD OF HOSPITALS AND HOMES

Minister—Rev. J. A. Smith, Macon, Ga.

Layman—Dr. Henry Hedden, Memphis, Tenn.

Woman—Mrs. E. J. Hobbs, Selma, Ala.

COMMISSION ON INTERDENOMINATIONAL RELATIONS

Ministers—Dr. F. S. Love, Burlington, N. C.; Dr. W. G. Cram, Nashville, Tenn.

Laymen—Judge J. G. McGowan, Jackson, Miss.; Dr. Jere Wells, Atlanta, Ga.

Northeastern Jurisdictional Conference

In connection with the Northeastern Jurisdictional Conference, a Youth Rally will be held at Convention Hall in Atlantic City, N. J., on Saturday night, June 22. Rev. Ralph W. Sockman, pastor of Christ Methodist Church, New York City, will be the main speaker. Dr. James R. Houghton of Boston University will furnish the musical program for the evening. Delegations of young people are expected from all the Annual Conferences within the Jurisdiction.

Inspiration services will be held on the nights of June 18 to 21 in St. Paul's Church, Atlantic City, with a reception to the Conference delegates at Hotel Dennis on Monday night, June 17.

A mass meeting will be held in Convention Hall on Sunday afternoon, June 23, at 3 o'clock. Bishop Edwin Holt Hughes will be the preacher. Bishop Ernest G. Richardson of Philadelphia will preside.

BOOKS JUST RECEIVED

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A VISIT WITH THE JOADS. By Frank W. McCulloch. Council for Social Action, 289 Fourth Avenue, New York. Price, 15 cents.

THE AMERICAN WAY TO HAPPINESS. By Park W. Huntington, A.M., S.T.M. Fortuny's: New York. Price, $2.

THE GLORY OF THE MANGER. Studies on the Incarnation. By Samuel Marinus Zwemer, D. D. American Tract Society, 21 West 46th Street, New York. Price, $1.50.

CHRISTIAN FAITH AND THE SPIRIT OF THE AGE. By Clarence Edward Macartney, D. D. American Tract Society, 21 West 46th Street, New York. Price, $1.50.

Youth Conference—"We Build with Thee"

Approximately a thousand Methodist young people, with their adult leaders, will come together for the fourth biennial National Conference of Methodist Youth, Tuesday, August 27, to Sunday, September 1, at Winona Lake, Ind. Intended to provide a constructive and inspirational week, the conference will have as its theme "We Build with Thee."

Bishop G. Bromley Oxnam of Boston will sound the keynote at the opening session Tuesday evening, August 27, in an address entitled "Temples Still Undone.'" The address, to be given in the form of a survey, will also present the challenge of the unfinished Christian tasks awaiting youth.

Other programs for the daily sessions will be: "The Faith by Which We Build," by Dean Howard Thurman of Howard University, Washington, D. C., and "O'er Crumbling Walls," a symposium of youth from the front line" in the social situation, Wednesday morning, August 28; "Reconciliation—the Christian Way," by Dr. Kirby Page of La Habra, Cal., lecturer and author, Thursday morning, and "Which Way?," a town meeting on the Christian solution to the international situation, representing the pacifist, neutral, and interventionist points of view, Thursday evening, August 29; "What of the Church?" by Rev. Russell Bayliff, pastor of William Street Methodist Church in Delaware, Ohio, Friday morning, and "Let's Start Now," a symposium of youth who dare to look out at the new day and who have found a notch where they can make an imprint upon it, Friday evening, August 30; "Building Together," a round-table discussion of Jews, Catholics, and Protestants, Saturday, August 31; and a "Commitment Service" based on the experiences of the week, and "We Build with Thee," an address by Rev. James Chubb, pastor of the Methodist Church in Baldwin, Kan., Sunday morning, September 1.

During the course of the conference, Dr. Paul Minear, professor of New Testament interpretation at Garrett Biblical Institute, Evanston, Ill., will give a series of lectures on the living Bible.

Special study commissions have been set up, which the delegates will attend and which will make a report of findings before the conference as a whole. These commissions are as follows: "God in the Stream of Life," "The Nature of the Christian Message," "Modern Discipleship," "Preparation for Christian Home Life," "Making Our Life Work Count," "Using Our Leisure Creatively," "Guides to Personal Conduct," "The World Mission of the Christian Religion," "The Church's Ministry to the Disinherited," "The Challenge of Rural America," "Building a Christian Economic Order," "The Christian and the Cooperative Movement," "Labor's Rôle in Modern Society," "Christian Citizenship in a Democracy," "Unemployment," "America's Racial Barriers," "Modern Propaganda," "The Christian Pacifists in Time of War," "Non-Violence and Reconciliation," and "The Basis for Permanent Peace."

An outstanding list of Methodist men and women is being chosen as resource personnel for these commissions. The directing committee for the National Conference consists of Herman Will, Jr., president of the National Council of Methodist Youth, Thomas R. Pendell, executive secretary the National Council of Methodist Youth, and Rev. Edward D. Staples, secretary of Epworth League and young people's work of the Methodist Board of Education. Mr. Pendell is acting as program director. An ample recreation program is being provided under the leadership of Lawrence Eisenberg of Chattanooga, Tenn. There will be special group programs for the adults attending the conference. Plans are under way for issuing a daily Conference Bulletin. And there will be a Conference Report volume, edited by Rev. T. Otto Nall, editor of the Central and Northwestern editions of *The Christian Advocate*. Rev. Miron A. Morrill, promotion and publicity director for the Methodist Board of Education, will be in charge of press relations.

Daily Christian Advocate

Northeastern Jurisdictional Conference

Atlantic City, N. J.

June 18-24

The six issues of this paper containing all reports together with a stenotypic record of the proceedings will be mailed to any address for 75 cents.

Send all subscriptions to R. L. Shipley, Editor, 516 Charles Street, Baltimore, Md. Since this publication is a non-profit enterprise, and without relation to the official publishing interests of Methodism, subscriptions have to be strictly cash in advance.

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The Church Press and the World

(Continued from page 530)

a reason for their faith when their skeptical or worldly friends question them.

(3) And one of the most important functions of the religious press is to point the world toward a Christian social order. This is too big a topic to deal with in passing, but it is the glory of the American religious press, not only in our own church but among the Roman Catholics and Protestants as well, that it has almost without exception held out before the nation and the world the ideal of a society solidly based upon the teachings of the Christian religion and the social implications of the Christian faith. The late Dr. Dan Brummitt, editor of the Methodist *Christian Advocate*, told a part of the story when he said: "Because it must speak for the essential democracy of the Christian faith, the religious press is usually found on the side of the people as against all oligarchies whatsoever."

One of the leading editors of the Roman Catholic press recently observed that his church was strong in those countries in which it had a good popular church press, and weak in those countries in which it had no church press, or only a learned one. The observation gives us cause for reflection. The press of our own church is not as strong as it should be, because it reaches so small a percentage of our membership. We have a million and a half communicants in the Episcopal Church; yet it is doubtful if the combined circulation of all of our national church papers is so large as 75,000—only about 5 per cent. of our communicant strength! Is it any wonder that our people are so largely, in the words of

the presiding bishop, religiously illiterate, or that their interest in missions is measured by the price of "a two-cent stamp and cheap cigar"?

Churchmen who take their religion seriously need a church paper. Read it regularly, and it will open up new horizons and reveal new treasures of the church's faith and life.

Outstanding Religious Books

June 1, 1939–May 1, 1940

Each year the Religious Books Section of the American Library Association, working through a carefully chosen committee of experts, publishes a list of approximately fifty religious books of value. The titles are chosen from the publications of the preceding twelve months on the basis of permanent worth either to an institutional or to a private collection of books in the religious field.

With Julia H. Killian, librarian of the College of St. Elizabeth, as chairman, the committee for the 1939-40 list consisted of Dr. Kenneth S. Gapp, librarian, Princeton Theological Seminary, Princeton, N. J.; Dr. Erdman Harris, lecturer on religious education and psychology, Union Theological Seminary, New York City; Dr. Halford E. Luccock, professor of homiletics, Yale University Divinity School, New Haven, Conn.; Rabbi Samuel S. Mayerberg, Kansas City, Mo.; Rev. Frank A. Mullin, director of libraries, Catholic University of America, Washington, D. C. The list follows:

Asch, Shalom. "The Nazarene." New York, Putnam. $2.75.

Attwater, Donald. "St. John Chrysostom." Milwaukee, Wis., Bruce. $2.

Baillie, John. "Our Knowledge of God." New York, Scribner. $2.50.

Baldwin, A. G. "Drama of Our Religion." New York, Oxford. $1.80.

Ballou, Robert, (ed). "Bible of the World." New York, Viking. $5.

Berdyaev, Nicolas. "Spirit and Reality." New York, Scribner. $3.

Blanton, Margaret Gray. "Bernadette of Lourdes." New York, Longmans. $2.50.

Bro, Margueritte. "When Children Ask." Chicago, Ill., Willett. $2.

Bruehl, Charles. "Pope's Plan for Social Reconstruction." New York, Devin-Adair. $3.

Cohon, B. D. "The Prophets." New York, Scribner. $2.

Dakin, A. H. "Man the Measure." Princeton, N. J., Princeton University Press. $3.

Edididin, Ben M. "Jewish Holidays and Festivals." New York, Hebrew Publishing Co.

Eliot, T. S. "Idea of a Christian Society." New York, Harcourt. $1.50.

Farrell, Walter. "Companion to the Summa: Pursuit of Happiness," v. 3. New York, Sheed & Ward. $3.50.

Filson, F. V. "Pioneers in the Primitive Church." New York, Abingdon. $3.

Garrigou-Lagrange, Reginaldo. "Predestination." St. Louis, Mo., Herder. $2.

Gilson, Etienne. "Christianity and Philosophy." New York, Sheed & Ward. $3.50.

Gilson, Etienne. "Mystical Theology of St. Bernard." New York, Sheed & Ward. $3.50.

Goodspeed, Edgar J. "Christianity Goes to Press." New York, Macmillan. $1.50.

Goodspeed, Edgar J. "Story of the Apocrypha." Chicago, Ill., University of Chicago Press. $2.

Goodykoontz, Colin. "Home Missions on the American Frontier." Caldwell, Ida., Caxton. $3.50.

Grant, Frederick C. "Gospel of the Kingdom." New York, Macmillan. $2.

Holt, Arthur E. "This Nation Under God." Chicago, Ill., Willett. $2.

James, Fleming. "Personalities of the Old Testament." New York, Scribner. $3.

Jones, Rufus. "Flowering of Mysticism." New York, Macmillan, $2.50.

Jung, Leo. "Judaism in a Changing World." New York, Oxford. $3.

Kenyon, Sir Frederic George. "Our Bible and the Ancient Manuscripts." New York, Harper. $3.

Latourette, K. S. "History of the Expansion of Christianity: Three Centuries of Advance, 1500-1800," v. 3. New York, Harper. $3.50.

Leon, Philip. "The Philosophy of Courage." New York, Oxford. $2.

Ligon, Ernest M. "Their Future Is Now." New York, Macmillan. $3.

Love, Julian P. "How to Read the Bible." New York, Macmillan. $2.

Manson, Thomas, (ed.) "A Companion to the Bible." New York, Scribner. $5.

Maritain, Jacques. "A Christian Looks at the Jewish Question." New York, Longmans, Green. $1.

Maynard, Theodore. "The Apostle of Charity." New York, Dial Press. $3.

Micklem, Nathaniel. "Socialism and the Roman Catholic Church." New York, Oxford. $3.

Miller, Perry. "The New England Mind." New York, Macmillan. $3.75.

Muste, A. J. "Non-Violence in an Aggressive World." New York, Harper. $2.

Palmer, Robert. "Catholics and Unbelievers." Princeton, N. J., Princeton University Press. $4.

Pilcher, Charles Venn. "Hereafter in Jewish and Christian Thoughts." New York, Macmillan. $2.25.

Raymond, Ernest. "In the Steps of St. Francis." New York, Kinsey. $2.75.

Riddle, Donald. "The Gospels." Chicago, Ill., University of Chicago Press. $3.

Robinson, Henry. "Suffering: Human and Divine." New York, Macmillan. $2.

Sherrill, Lewis. "Opening Doors of Childhood." New York, Macmillan. $1.75.

Stewart, G. S., "Lower Levels of Prayer." New York, Macmillan. $1.65.

Sturzo, Luigi. "Church and State." New York, Longmans, Green. $5.

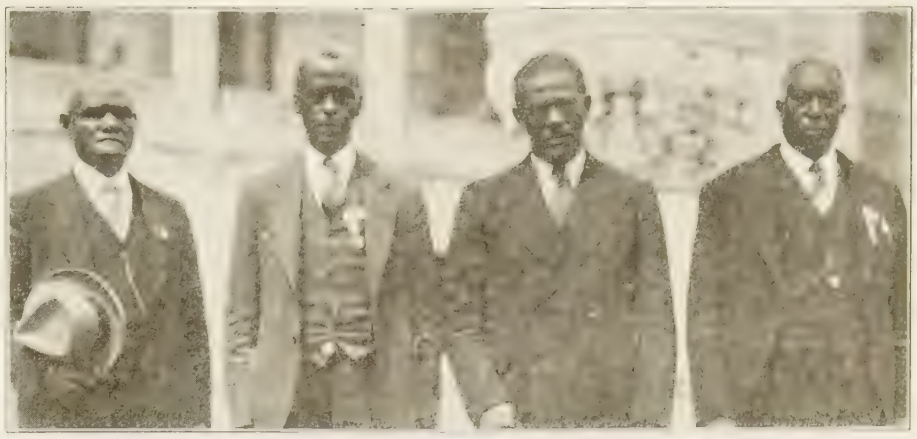
Trueblood, D. E. "Knowledge of God." New York, Harper. $2.

Van Dusen, Henry P. "For the Healing of the Nations." New York, Scribner. $1.

Vlastos, Gregory. "Christian Faith and Democracy." New York, Association Press. 50 cents.

Wilder, Amos N. "Spiritual Aspects of the New Poetry." New York, Harper. $2.50.

Winslow, Ola. "Jonathan Edwards." New York, Macmillan. $3.50.



On Methodist World Service and Finance Commission

On the recently elected Commission on World Service and Finance of The Methodist Church, which will have charge of the general financial program of the denomination, there are five members of the Negro race, three ministers and two laymen. Four of these appear in the accompanying picture. They are, left to right: Rev. G. E. D. Belcher, Houston, Tex., member at large; S. J. McDonald, Sumter, S. C.; Rev. W. Talbot Handy, New Orleans, La., and Rev. R. W. Winchester, High Point, N. C. The fifth Negro member is L. H. Lightner, Denver, Col. The commission will have oversight of nearly $10,000,000 a year.

Honorary Pres. Bishop G. Bromley Oxnam
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Asserts that the inherent distinction between right and wrong does not vary with changing customs and conventions. The book is dedicated to youth, but it will enrich the life of any person, young or old. **$2.00**

You Can Win
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A book full of genuine hope and optimism. Dr. Peale outlines the factors which make for personal success and gives encouragement through enumerating experiences of those who dared to face life and conquer. **$1.00**

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Children of War

DONA C. PECKHAM

Oh, heaven will be a beautiful place,
Little ones, lost in this world,
But you will not look for jewel-paved streets
Or houses inlaid and pearled.
Cruelly starved bodies long only for food,
Wanderers of war and sorrow,
And God will give back to you all you have lost
When you see Him . . . tomorrow.

Such grief is too great for the small of earth,
Babies! Crushed by men's madness!
Still, tall white angels, tapers of heaven,
Light the way to lost gladness.
God is slain again on a cross when our
Ghastly sin strikes like a knife—
There is no forgiveness! We gave to them
Torture . . . daring to call it life.

The Financial Plan of the New Church

(Continued from page 543)

whether this commission, the district stewards' meeting, or the district superintendents shall distribute among the charges the sums apportioned to the districts.

When we have become used to this new system, it will be found to be simpler than our old system. Annual Conferences and pastoral charges will inevitably take some liberties with it, but it is the sincere judgment of this writer that as strict an adherence to the system as can in all reason be observed will prove to be the wisest and easiest course for all concerned. Let us hope that the effort which might be devoted to discovering ways to get around the law will rather be devoted to conforming our local church and Annual Conference affairs to it.

The General Conference strongly urged that each Annual Conference do everything possible to make sure that in the adjustments that must be made the general financial interests shall be equitably provided for, saying failure to do this will spell disaster. The immediate representatives of all Annual Conference interests will be on the spot to care for them. Every member must constitute himself a champion of these general interests.

The Woman's Division of Christian Service of the Board of Missions and Church Extension does not figure in this financial set-up at all, but will have a set-up of its own entirely separate from this.

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Western New York Letter—

PRESBYTERIANS IN GENERAL ASSEMBLY

COMMITTEE TO SURVEY CHURCH-DEBT SITUATION—PROPOSED HOME FOR AGED

LOCKPORT, N. Y., MAY 25.—Two important bodies of Presbyterians are meeting in western New York this month. The 82d General Assembly of the United Presbyterian Church of North America is in session in Buffalo this week, bringing some six hundred leaders of that very sturdy little denomination to the city. Instead of holding its sessions in any one church, it has been going the rounds of the several churches of the denomination located in Buffalo. Dr. Charles P. Proudfit of Chicago, one of their educational leaders, declared that "our really perilous 'fifth column' today is our secularized education, and our dangerous 'parachutists' are the proponents of mental culture without spiritual."

* *

At near-by Rochester the 152d General Assembly of the Presbyterian Church in the United States of America is in annual session, with a host of lay and ministerial leaders present from all over the world. Dr. Sam Higginbottom is the retiring moderator and Dr. William Lindsay Young, president of Park College, Parkville, Mo., publicized as a former coal miner and World War army chaplain, has been elected to the office.

Pulpits of all denominations in Rochester and in surrounding communities were opened to distinguished leaders. So far two interesting items have been acted upon by the assembly. Conscientious objectors may claim little protection of their church just yet. A resolution was tabled which would have placed their church behind such objectors, although it was tabled by such a close vote that the matter may be brought before the assembly again. [The assembly later passed a resolution providing that both ministers and lay members who are conscientious objectors to war may file a written statement of their positions with the stated clerk of the assembly, and also that the assembly "record its purpose to consult with the United States Government about establishing the status of Presbyterian conscientious objectors before the law."—EDITOR.]

Presbyterian and Episcopal relations seem to be doing well. Action of the General Assembly calls for an interchange of ministers of the two churches, permitting one minister to serve communicants of both. There is some kind of "extension ordination" required in either case, and of course the matter must be acted upon at the triennial convention of the Episcopal Church in Kansas City in October.

* *

Nearly one hundred ministers and laymen, together with Bishop Charles W. Flint and the twelve superintendents of the Syracuse Area, gathered in Asbury-First Church, Rochester, May 14 and 15, to explore the church-debt situation. Rev. F. W. Mueller of the Board of Home Missions and Church Extension also was in attendance. Outside of a resolution to raise up a committee to survey and recommend for the future, nothing was done. The gathering did, however, prove to be a valuable testimony-meeting, churches' experiences and methods in han-

For the Summer Quarter

The Upper Room

For the first and second quarters of 1940, more than a million copies of The Upper Room have gone into as many homes. We are now asking pastors and group leaders who use The Upper Room to aid us in keeping all homes supplied for the third quarter —July, August and September.

THE UPPER ROOM

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dling heavy financial burdens being given. A general spirit of optimism prevailed in spite of enormous debts which face many churches and districts of the Area.

* *

Bishop Ralph A. Ward has been in our territory, first in the Northern New York Conference, meeting at Watertown, then at the Buffalo District Conference held in Central Park Church on May 24. His messages on China and the Christian church in China rang with conviction, and all who heard him were deeply moved by his faith and optimism in China's future. He had engagements in the Rochester and other districts also.

* *

Mrs. John F. Leffler, wife of the pastor of the Wilson church, Rev. John F. Leffler, died on May 7, after a long and serious illness. Always a helpmate and a beautiful Christian woman, she will be missed by a large circle of parishioners and friends throughout Genesee Conference.

* *

Syracuse Area is behind a movement, sponsored by the Northern New York Conference, to reopen the former Folts Mission Institute, located at Herkimer, N. Y., as Folts Home (Methodist) for the Elderly. Rev. Albert Judd, district superintendent at Utica, is giving much time and executive leadership to this very worthy movement. For a number of years the "old" Buffalo Area gave fine support to the Methodist Home for Children at Williamsville. In the same fine spirit of cooperation, the "new" Syracuse Area is determined to get behind this very worthy project—a home for aged Methodists. A little magazine, "Eventide," serving as a prospectus, has been sent throughout the Area, and a commendable little paper it is. Mothers' Day offerings were received for the home, but no reports are as yet available concerning the outcome of that appeal.

* *

Rev. Sylvanus S. Davies, pastor of St. Paul's Methodist Church, Niagara Falls, and chairman of the Genesee Conference Board of Education, has already presented a forward program for the Conference under the new legislation, and has asked all churches to make thorough preparations for the Rally Day offering in their churches, so that Genesee Conference may employ as soon as possible an executive secretary to carry forward a vigorous Conference program of religious education. It is very much needed here, and it is hoped that church schools will take his appeal seriously.

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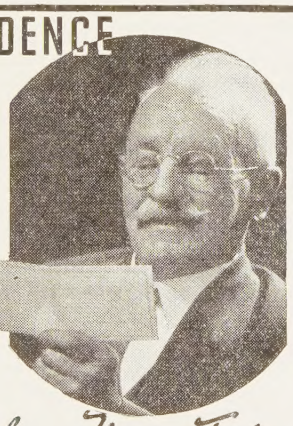

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Missionary Meetings, Home and Foreign

PROVIDENCE DISTRICT

First Methodist Church, Woonsocket, R. I., was host on Thursday, May 23, to the delegates and representatives of the Providence District, New England Southern Conference, Woman's Home Missionary Society, at the forty-fourth annual meeting. Mrs. John W. Kirk, president, presided.

The morning devotional service was conducted by Mrs. Chester M. Bartlett. Greetings were extended by Mrs. V. E. Woodward. Annual reports of officers were given. Miss Ethel Young spoke of the work at Silver Lake Center, and Mrs. E. N. Griffiths announced that the Silver Lake Sale would be held on October 22. Miss Hannah Solomon had the noontide prayer.

The afternoon devotions were conducted by Rev. Oscar J. Aldrich, pastor of the host church. A note of sympathy was sent from the meeting to Mrs. James V. Claypool, whose mother was seriously injured recently. Mrs. Philip E. Thomas, president of the Woonsocket Woman's Christian Temperance Union, gave a talk on "Christian Citizenship." The principal address was made by Mrs. Cora Downs Stevens, national promotional worker. Miss Sadie Davis offered the closing prayer.

ELSIE F. ALLEN, Rec. Sec.

FITCHBURG DISTRICT

The annual meeting of the Fitchburg District Woman's Foreign Missionary Society was held May 22 at the Gardner Methodist Church. The morning session opened at 10.30 with devotions led by Rev. M. M. Thornburg of Gardner. Reports of the officers were heard, followed by reports from the auxiliaries. Mrs. Fred Rothlis, corresponding secretary, gave a brief account of the Founders' Day meeting and of Conference Missionary Saturday at Westfield.

Following luncheon served by the Gardner women, the afternoon program was opened with a devotional service conducted by Rev. Clarence F. Avey of Athol. Barbara Mae Murdock of Gardner, whose great-grandmother, Mrs. Belle Charlton, was a life member of the Woman's Foreign Missionary Society and served as district president at one time, was made a life member of the Little Light Bearers. Mrs. Moulton of Clinton spoke in behalf of the cause of temperance. Miss Mary Evans of Harris Memorial Training School in the Philippines gave the afternoon address. Mrs. J. M. Shepler of Winchendon offered the closing prayer.

JULIA M. YOUNGREN, Sec.

Women Delegates and Nominees

BALTIMORE CONFERENCE

Delegates to Provisional Jurisdictional Meeting: Mrs. Leo H. Paulger, Mrs. William A. Reed, Mrs. E. L. Keyser.

Nominees for National Board of Missions and Church Extension: Mrs. T. R. Matthews, Mrs. Fred C. Reynolds, Mrs. Ida Rhoades Groover.

Nominee for Jurisdictional Board of Missions and Church Extension: Mrs. Joy Elmer Morgan.

TROY CONFERENCE

Delegates to Provisional Jurisdictional Meeting: Mrs. George W. Pike, Mrs. Clarence B. Marclay, Mrs. Joseph J. Miller.

Nominees for National Board of Missions

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and Church Extension: Miss Henrietta Gibson, Dr. Georgia Harkness, Mrs. Theodore R. Bundy.

Nominee for Jurisdictional Board of Missions and Church Extension: Miss Henrietta Gibson.

Minister's Widow and Son Die on Same Day

Mrs. Ella R. Towle, eighty-two, of Springfield, widow of Rev. Frederick W. Towle of the Maine Conference, died May 17 at the home of her daughter, Miss eanne M. Towle, in Springfield, following an illness of two weeks. Earlier the same day her son, Ralph E. Towle, had died at the home of his niece, Miss Marianne Brookings of Manchester, Conn.

Mrs. Towle, formerly Miss Ella R. White, war born August 8, 1857, in St. Albans, Maine. She was married in 1875 and with her husband served long and faithfully many of the small Maine churches of the Methodist Church, including Woolwich, China, Danforth, Orrington, and Friendship. Possessed of a spirit and zeal for Christian work, Mrs. Towle was a perfect helpmate for her husband. Through many difficulties and along rough ways in the early Maine churches, they labored together in the Master's work until Mr. Towle's retirement at the beginning of the present century.

From 1904 and until 1910, Mr. and Mrs. Towle were in charge of the County Children's Home in Haddam, Conn. After Mr. Towle's death, Mrs. Towle was matron of a dormitory at Northfield Seminary, Northfield, Mass.

Besides the daughter already mentioned, Mrs. Towle leaves another daughter, Mrs. Edward E. Duff of Lakewood, Ohio; two sisters, Mrs. Harriett Jellison of Springfield and Mrs. Clara Cushman of Seattle, Wash., and seven grandchildren.

Ralph Towle was a member of the official board of Grace Methodist Church, Keene, N. H., and active in the work of that church.

A double funeral was held May 20 in the South Methodist Church, Manchester, Conn., of which Mrs. Towle was a member. Rev. Earl E. Story, pastor, officiated, assisted by Rev. J. T. Copplestone, pastor of Grace Church, Keene.

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Bibles for Graduates!

Several days ago I received one of those creative letters that start things going. A pastor wrote: "I am preaching a baccalaureate sermon in June and I plan to give a New Testament to each member of the graduating class." Here was a worth-while idea and we were at once interested! What greater service could be rendered the young people graduating from our high schools and colleges than to put into the hands of each a copy of the Scriptures? It is the best guidebook available! It leads men to God, and nearness to God is one of the world's greatest needs. The Massachusetts Bible Society will be happy to communicate with any pastor who is privileged to preach a baccalaureate sermon and who would like to present a copy of the Scriptures to each graduate. FRANK K. SINGISER,

General Secretary of the Massachusetts Bible Society, 41 Bromfield Street, Boston.

A Congressman's Tribute

[Sent from Washington by Hon. Charles A. Plumley, member of Congress from Vermont, to the recent session of the Vermont Conference and by that body ordered printed in the Conference Journal]

I take advantage of this my first opportunity in the last two years to pay tribute to the memory of my long-time associate and loyal friend Sanford A. Daniels.

In his passing, Methodism in general and Vermont Methodism in particular lost one of its most indefatigable supporters, ardent defenders, and able advocates.

As some of you well know, Sandy and I did not always agree with respect to matters of policy, but you really can have no lasting serious differences with a man like Sandy was: so sunny! so tolerant! so simple and unaffected—yet who dared to think and was not afraid to speak.

So many times in the years that have gone we have met at Conference, but today—

Well I know he waits not as of old—
I could not find him in the old-time place—
I must pursue him, made by sorrow bold,
Through worlds unknown, in strange celestial race
Whose mystic round no traveler has told,
From star to star, until I see his face.

Bits of Fun

"Do you think our boy will leave footprints on the sands of time?"

"He'd leave 'em anywhere. Just look out in the hall."—*Exchange.*

The patient was recovering from pneumonia. He had repeatedly asked for food, and at long last the nurse served him a mere spoonful of rice.

A few moments later the patient called the nurse again.

"Now I want to read a little," he said. "Bring me a postage stamp."—*Exchange.*

A little boy, aged four, asked the meaning of "guaranteed." "It means very good, most reliable, the best," his mother answered, and forgot about it until bedtime, when he squeezed her in giving her his good-night kiss, and said, with deep feeling, "Good-night, guaranteed mother!"—*Selected.*

Rastus—Boy, Ah sho' has a fine landlady. She saved the most tender part of the chicken for me when I was late for supper last night.

Sambo—What part was it?

Rastus—The gravy.—*Providence Journal.*

"I've been pondering over a very singular thing."

"What is it?"

"How putting a ring on a woman's third finger should place you under that woman's thumb."—*Exchange.*

Father (scolding young son)—Johnny, I'm afraid I'll not see you in heaven.

Young Son—Why, what have you done now, Pop?—*Exchange.*

Church Register

HERALD CALENDAR

Boston University Commencement, June 8-10
Conference on Religious Liberty, Washington, D. C., June 11
Wesleyan University Commencement, June 15, 16
Northeastern Jurisdictional Conference, Atlantic City, N. J., June 18
Central Jurisdictional Conference, Union Memorial Methodist Church, St. Louis, Mo., June 21
New England Institute of International Relations, Wellesley College, June 25-July 5
North Central Jurisdictional Conference, Stevens Hotel, Chicago, Ill., June 26
Lasell Epworth League Institute, June 30-July 7
Northfield Missionary Conference, July 8-16

NEW MISSIONARY LEAFLETS, FREE—A number of new leaflets, describing some of the activities of The Methodist Church on various fields, have just been issued by the Board of Foreign Missions, 150 Fifth Avenue, New York, N. Y. Copies of any of these leaflets may be ordered, free of charge, by readers of ZIONS HERALD. The titles and fields are as follows: *Africa*—"Old Umtali Serves Village People," "The College of West Africa," "Pictures from a Kambini Diary"; *India*—"Christian Institute for Village Leaders," "We Go to Sironcha"; *Burma*—"Glimpses of Pegu"; *Sumatra*—"The School at the World's Center"; *China*—"An Adventure in Education," "Pen Pictures of 1940 China," "The Church Carries On in Hinghwa," "China on Trek," "Building Among Ruins"; *Japan*—"An Uncle and His Nephew"; *Philippines*—"Muzon Lays a Cornerstone."

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

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DANIEL L. MARSH, President

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